

PROTESTANTS DE-
MONSTRATION; FOR²
CATHOLICKS RECUSAN-
CIE: ALL TAKEN FROM SVCH
ENGLISH PROTESTANT BISHOPS,
Doctors, Ministers, parlaments, lawes, decrees,
and proceedings, as haue beene printed, publi-
shed, or allowed among them, in England; since
the cominge of our king Iames into this king-
dome: and for the most parte within the first
six or seuen 'ycares thereof: And euidentlie
prouinge by their owne writings, that english
Catholiks may not vnder damnable syn, com-
municate with English protestants, in their
seruice, Sermons, or matters of Religion: and
soe conuincinge by themselves, their Religion
to bee most damnable, & among other things,
their ministry to bee voide, false and vsurped.

Princes haue persecuted mee, without a cause.

Psalm. 118.



With Licence.

PROTESTANTS

MONSIEUR

2010-10-10

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1966

1997

1957-1958

10986

and for the purpose of

X of Great Britain 1800

... ..
... ..

THE

Communicate with English professors

1000

58. 319, 320

100

1911

of him perfected me.

1945

1811



WILLIAMS



TO OVR MOST
MIGHTIE SOVERAIGNE,
KING IAMES, AND ALL
HIS MOST HONORABLE
NOBILITIE.

MOST MIGHTIE KINGE: And



OST honorable Lordes:
as among humane and
naturall Combinations,
non are greater, more ge-
nerall, and binding, then
those of one nature, na-
tion, and kindred: Soe in nature nothin-
ge can bee more vnnaturall, then vn-
worthily to dissolue, violentlie to sepe-
rate, or destroy these vnions, soe inui-
olably to bee preserued. All persecuted
Catholicks of this kingdom armen, vni-
ted and comprehended in mankinde,
equally as you, or the most renowned
of you, or other protestants. They are of
the same nation, our best beloved En-
gland, english with you. And verie late

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and new would that persecuting protestants discēt appeare, whoe could truely say, hee hath noe preist or Catholicke of his familie, which in this longe and greuous persecution, hee persecuteth not, and himselfe in them. If any man obiect, that Religion for which they suffer, is of an heavenly, and highor nature, religing and binding not only man to man, but man to his God, and maker, by the greatest felatie, and homadger: must answere by your one proceedings; This is soe far from excusinge your persecutions, that it vterly accuseth, & in all true Iudgment more condemneth them. For your doctors assure vs, that the church of Christ cannot bee without true discipline, to punish, and correct offenders, and make yt an vnseparable note thereof; yett your same protestant both lawes, writers, and proceedings are witnesses, that your pretended Examples warrant, and power to punish (as you doe) the Reuered preists, and other Catholicks, of this kingdom, are by manie hundred yeares, to yonge, to make your Religion soe old, and powerable, that yt may safelie and securely persecute your. *Mother church of Rome,*
that

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that brought vs forth to Christ, & whose obedient and dutifull children, you and all others ought to bee. That claymed authoritie by which you afflict vs, neuer receaued life, vntill the decaying time of kinge Henry the eighth; And then your foe named Archbishop Parker writeth, that the popes power and Religion had reigned in England aboue netyne hundred yeares. From the first conuersion of this english nation by S. Augustine, as hee meaneth, and an other of your stiled protestant Bishops in the words is witness. *Augustinus Romanus, Benedictini sodalitus monachus à Gregorio primo ad Anglosaxones papistica fide iniriandos Apostolus mittitur.* Augustine a Roman, monke of the company of Benedict, was sent from Gregory the first an Apostle, to instruct the English Saxons in the papisticall faith. And to proue this faith was then receaued, hee addeth: *Ethelbertus Rex Romanismum cum adiunctis superstitionibus suscepit.* Kinge Ethelbert receaued Romanisme, or Romish Religion, with the superstitions adioined. For soe your writers terme that sacred doctrine. Your blodye lawe against the venerable preists of that holie church, and profession, is of noe greater Antiquitie, then the seuen and twentieth

A 3 yeare

*Statut. An.
24. vel 25.
Henric. 8.
Math park
in antiquit.
Britannic.
in Henr. 8.
Ioan. Bal.
l. descriptor
Brit. in Au-
gustino fol.
34. 35.
Bal. supr.
fol. 34.*

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Statut. An. 27. *Elizab.* 27. *cap.* yearre of the Raigne of Queene Elizabeth, and then but the Edict of a woman, not much powerable in spirituall busines. Yett Romane preisthood must needes bee as auncient as Romane Religion.

Bal. supr.
fol. 35 pag.
1.

Which your owne cited Author farther warranteth in this maner. *Augustinus introduxit altaria, vestimenta, vasa sacra, reliquias, & ceremoniarum codices, qua omnia cum benedictione Petri miserat ei Gregorius. Nam primum eorum studium erat circa missarum oblationes, sedes episcopales, ac decimas; & ob id coacta synodo, mandavit Romanis ubique consuetudines servari. Augustine brought in altars, vestiments, holy vessels, Relicks and bookes of ceremonies, all which with the blessing of Peter, Gregorie had sent vnto him. For their first, or cheife studie was, about the oblations of masses, episcopall Sees, and Tithes. And therefore assembling a synode, hee commaunded the Romane customes to bee kept euery where. Then if (besides our seruice, and Ceremonies, as the Romane, and commaunde of that Mother church, Altars, masse, and sacrifice were then in vse, our preisthood could not bee wanting: for a principall doctor in your church with publick allowance writeth: Wee cannot dislike the sentence of Dr. Reynaldes concerning the mutuall Relation*

Morton
Appeale
pag. 162.

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Relation and dependance betweene an Altar l. 2. cap. 6.
and sacrifice: But graunt that Altare doth as ^{sect. 1.}
naturally, and necessarily inferr a sacrifice, as a ^{Reinolds}
shryne doth a Saint, a father a sonne. And hee ^{conf. pag.}
addeth thus, Cardinall Bellarmine said truly, 550.

Viz, sacrifice & preisthood are Relatiues. Then
if your doctors doctors, Reynolds, and
Morton, with their approuers, approue
this doctrine, they must approue also
the antiquitie, and honor of our sacred
preisthood, which your new learninge
and womanly diuinitie haue pronown-
ced treasonable. And your present pro-
testant Archbishop and all others dire-
ctors of M. Mason teaching that all Ar-
chbishops of Canterbury before your
first pretended and protestantlie made
Bishop Matthew parker, were from S.
Augustine, consecrated after the Roma-
ne maner, and otherwise then you pra-
ctise, must bee of the same opinion, for
our preists were made by them. And as
D. Sutcliffe, D. Feild, M. Mason and
others testifie, by this forme, Receaue
power to offer sacrifice for the quick, and the
deade: which is now vsed in the church
of Rome, in which noe treason, but
much spirituall power, and honor is
conteyneth: And such, as it enforceth

Mason epist
dedicator.

Mason in
consecrat. of
Matthew
parker.

Suesliffe pag
de kell pag.

4. 5. Feild
l. of the
church Ma-
son supr.

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Statut. An. your present Ministry by all pretence
27. Elizab. they can, to clayme, though with note
cap. 1. of treason, their callinge from that or-
Mas(m. Sut. dination. And such, that it maketh the
cl. Feild lawful soe ordered to bee soe honora-
sup. &c. ble, that a cheife doctor in your Reli-

D. Couell gion hath written of them in the most
def. of her reuerend termes. To thes parsons God impar-
ker: pag. 87 teth power, ouer his mysticall bodye, which is

the societie of soules, and ouer that naturall,
 which is himselfe, for the knittinge of bothe in
 one, which Antiquitie doth call the making of
Couell sup. Christs bodie. By blessinge visible elements, it
pag. 105. maketh them inuisible grace, it giueth daily the
 holy ghost; it hath to dispose of that flesh, which
 was giuen for the life of the worlde: and that

blood which was poured out to redeeme soules,
Couell sup. it is a power, which neither prince, nor potentate,
pag. 87 88. kinge nor Caesar on earth can giue. Then

this state, a function soe honorable with
 God, and renowned in his holie church
 by the sentence of your owne doctors,
 may not bee condemned for a state of
 Treason. And soe manie Reuerend
 preists, aboue one hundred and twen-
 tie, besides diuers of Religious orders,
 miserablie tortured, and putt to death,
 for that onelie cause in Englang, since
 that Edics of Queene Elizabeth, were

not

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not Traytors, and malefactors, but hap-
 pie Saints, and blessed Martyrs. And
 your protestant persecution in puttinge
 soe manie, the fourth, third part, or mo-
 re, of that little companie to that cruell
 death, with other manifold Afflictions
 vppon your contrie Catholicks, hath
 giuen occasion for straungers, to thinke
 and a famous protestant amonge you to
 write, in this maner: *The sufferings and*
Martyrdomes of English Catholicks in thes ti-
mes, are accopted to the height of Neroes, & Dio-
clesians persecutions, and the sufferings on their
side, both in meritts of cause, in extremitie of
Torments, and in constancie and patience, to the
renowned martyrs of that heroicall church age.
 Which noe man can denie, if hee consi-
 der how manie hundred yeares wee en-
 ioined peace, honor, renowne, & aboue
 the third part of the possessions, and re-
 uenewes of this kingdome, with all Bi-
 shopricks, Monasteries, and church li-
 uings, with their priuiledges, and pre-
 rogatiues, And now are not onelie spoi-
 led and deprived of them all, but stiled,
 branded, and reproached with such In-
 famous titles, additions, slaunders, and
 miseries, as neuer any such example can
 bee produced of like, and soe longe per-

*S. Edwyne
 Sandes in
 his Booke,
 Relation of
 the state of
 Religion
 cap. 31.*

*Hollnish.
 hist. in will.
 Conq Speed
 ib. Booke of
 Domesday
 &c.*

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*K. speech in
parlam 19.
of marrh
An. 1603.*

*Declaratiō
An. D. 1612.
in the cause
of D. Con-
rad. vorst.
pag. 46. 47.*

secutions, prosecuted against the aun-
cient possessioners of Religion, and re-
ligious preeminences, by soe late and
new inuention, by straungers or ene-
mies; much lesse by contrinmen add pro-
fessors of Christianitie. And yett his ma-
iesties regall sentence is: *my minde was
euer free from persecution, or thrallinge of my
subiects in matters of conscience.* And againe:
Correction without instruction (which, as be-
fore, you cannot sufficientlie giue vnto
vs) *is but tyrannie.* And writinge against
Conradus vorstius, the dutche heretic-
ke, proueth, that if Catholicks should
bee in error, yett they are soe far from
deseruing persecution, and persecution
of such nature, that their case needeth
not fraternall, or frendly correption, or
admonition: The wordes of his Censu-
re bee thes: *If the subiect of vorstius his here-
sies, had not beene grownded vppon questions, of
an higher qualitie, then touching the number,
and nature, of the sacraments, the point of
iustification, of meritts, of purgatorie, of the visi-
ble heade of the church, or any such matters, as are
in controuersie at this day betwixt the papists &
vs: wee doe freely professe, wee should neuer ha-
ue troubled our selues, with the busines in such
fashion.* And yett all which was done
therein,

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therin, was but a gentle and frendlie Ad-
 monition, without any breache of pea-
 ce, leaque or amitie with that people.
 Your Champion Casaubou, that hath
 priuiledge, soe often to call his doctri-
 ne, *the faith of our kinge, the faith of the en-*
glish church, telleth you that thes contro-
 uersies cannot bee determined without
 a generall councell, to whome D. Feild
 subscribeth, and attributeth onely to
 that, power to define, and punish for
 such things. And next to that, yeeldeth
 primarie both of Iudgment, and to bee
 obeyed, to the church of Rome, his
 words bee thes: *It is more to bee respected,*
and reuerenced, then the authoritie of catholicke
doctors, and Bishops; or other apostolicke churches.
 Casaubon well knowinge the weake-
 nes of your cause, addeth first: *because you*
haue noe hope of a generall councell, that soe
 greate libertie of writinge one against
 an other might cease: againe hee wi-
 sheth, that, *seueris legibus utrinque coercere-*
tur, that it were brided on each side with seue-
re lawes. Then you know by your owne
 doctors and Iudgments, how greate,
 and not to bee named, offence it is, with
 seuerelawes or edicts to commaunde
 and execute soe vndue and rigorous
 persecu-

Isaac Ca-
saub. resp.
ad epist.
Cardi Per.
in prefat.
Feild. l. of
the church.

Feild. supr.
l. 4. cap. 5.

Casaubon
supr.

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persecutions, against them whome you cannot Iudge, or condemne, not being condemnable.

But because, after soe manie humble, and earnest suites, and petitions, english Catholicks can finde noe hope of other triall, but to make their professed Enemies in this case, and persecutors, their Masters, teachers, accusers, Iudges, and and sentencers; I am enforced to accept that moste vnequall, and vnreasonable conflict, to make your owne present protestant writers, and proceedings, Iudges betweene them and vs, in their owne cause: knowinge they dare not with any impudencie denye, against the light reason, and the christian philosopher; that it is an inuincible argument to proue truthe, which is graunted or made by enemies themselues; especiallie seing by their common Harolde, Doctor Morton, they haue publicklye proclaimed yt, in thes wordes: The assistance of learned aduersaries; wee admitt for the greatest reason of satisfaction. For if it bee held an excellent point of phisicke, *ex vipera theriacum*, to turne poyson into an Antidote against poyson: and in God accompted an highe degree of vengeance, to turne the Egyptians against the Egyptians: and in David

celebrated

*Lactant. fir.
diuin. insti.
l. 4. de vera
sapien. ca.
12.*

*Morton in
appeale ep.
dedicat,*

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celebrated as a principall matter of triumphe, to cutt of Goliath his heade with his owne sword: and in Christ obserued, as an vnansweareable matter of conuiction, to iudge the euill servant by his owne mouth: and acknowledged in S. Paule, as the moste expedite meanes of confutation of the men of Crete, to oppose against them, their owne, &c. And yett to giue them more aduantage, I wil demonstrate onelie by those english writers, and proceedings of their protestant Religion, which haue beene printed, published, or allowed amonge them, synce his maiesties cominge into England, and principallie within the first sixe, or seuen yeares thereof, that english Catholicks soe greuously punished for refusinge to communicate with their contrie protestants in sacraments, seruice, sermons, or exercises of their Religion, cannot doe yt, by their owne Iudgments, nor they exact yt, without moste greuous, deadelie and damnable syn.

And, because I freelie acknowledge myselfe a preist of the Romane church, and offer to defend, or proue, against all protestants, or other Enemies, the moste honorable dignitie of that sacred function; And your proceedings propose

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pose oathes, to trie the loialtie of english preists, and Catholicks, knowinge that wee will rather suffer deathe, and all miseries, as wee haue done, then to sweare any the leaste thinge, which wee thinke vntrue: Beinge now come to my decaying time, tree and fiftie yeares of age, doe take and leaue behinde mee, as a memoriall of my Innocencie, this ensuing oathe: and desire it bee named.

An oathe of a Catholicke preist, his true alleadgancie, to kinge and contrye.

*Kings spe-
ach in his
parlament.*

Humble submitinge my Iudgment in all religious doctrine, with all true Christiās, to our mother church of Rome, a Rule to all both in doctrine and ceremonies (as his maiesties publicke censure is) I protest in verbo veritatis, takinge God, and the whole Court of heauen to witnes, that I neuer committed in deed word, or consent, any treason, or conspiracie, either against our kinge Iames his maiestie, whose moste durisfull, and obedient subiect in all ciuill obedience, I humblye acknowledge my selfe, and soe entreate to bee accepted of him; or against Queene Elizabeth, his predecessor, or any forreyne prince, in whose dominion I haue lyled. And I call againe God, and the Court of heauen to witnes, that I neuer committed

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committed against this kingdome of England, my dearest contry, or any other state, or prouince, where I haue lyued, or any parson in them, lying or deceased, murther, theft, Rapine, violence, vsury, oppression, enchauntment, sorcerye, fornication, adultery, or other carnall Act with any creature, periurye, false testimonie, gluttonie, drunkennes, or any greate, or scandalous sinne, to my knowledge disgracefully punishable by the lawes of England, of which I haue beene a student. And by the grace of God, giuen in my holy Religion, I hope, intend, and purpose, soe to perseuer all my life: Soe helpe mee God, and his holy Saints.

You see how confidentlie I haue sworne such an oathe of fidelitie, and Innocency from offence, concerninge temporall Regiment, or dutie of a subiect to his soueraigne; as I stand in doubt wether any of your pretended Cleargie protestant, will second mee therein or noe: And yett there is noe matter against your Religion conteyned in yt; As your soe named newe oathe of alleadgence, comprehenderh against the Pope, and church of Rome; (as they haue censured) To whome soe greate respect(as before), is due by your owne doctors sentences: But I am out
of all

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of all doubt. That manie reuerende,
and learned preists, of this kingdome
will in Innocencie add to that which I
haue begun: And all the rest of that con-
secrated companie still sufferringe for
that moſte glorious and holy cauſe, will
bee able to performe as much in that
kinde, as any temporall, Soueraigne can
in conſcience exact of a ſpirituall and
cleargie men; and more then your beſt
and moſte ſelected Biſhops, or Mini-
ſters will aſſume to doe. For matters of
Religion. This treatiſe will bee our
warrant, that wee muſt continue our
vnitie, with our Mother church of Ro-
me, and not with thoſe, whoe by their
owne Iudgments and teſtimonies, are
Hereticks, Scilmaticks, damnably ſedu-
cers, and ſeduced, and ſuch, as by manie
other titles; by their owne concluſions
are men not to bee communicated with
in buſines of Religion, except men
would willfullie incurr dam-
nation: Such as your moſte allowed doctores
& writers, are moſt manifeſtly proued
in this worke, by their owne writings.
Therefore I craue pardon, that the har-
ſhenes or diſtatefull euidence of theſe
proteſtant demonſtrations, bee not im-
puted

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puted vnto mee, but to your owne protestant, and puritane doctors, Authors and publishers of them, to the worlde: for by their authorities, and in their name I am to dispute, & proceede in euerie Argument, and conuiction. And because I desire to bringe securitie to all Readers, that noe english protestant, or puritane, can by their owne Religion take iust exception against the weakest Conclusion of this booke: I haue not handled any matters in yt, but such as by their owne agreement, ar essentiall, materiall, and fundamentall in Religion. For how soeuer otherwise they disagree, and ar not easelie to bee distinguished, yett in thes soe necessarie, and vnseperable things, of true Religion, as they tell vs, they all agree.

The words of your present Archbishop, of Canterbury, ar thes: *protestants & puritanes did neuer differ in any point of substance in substantiall points of faith there is noe variance amouge vs.* And this hee affirmeth seuen times at the leaste in one booke. The protestant Bishop of Peterborough writeth thus: *in matters of Religion wee all agree.* D. Morton, D. Sutcliffe, D.

B

Willet,

D. Georg.

Abb. ag.

Hill pag.

101. 102.

94. 106.

236. 237.

347.

Done per-1

suas pag.

32. Morton

full satisf.

pag. 18.

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Sutcl ag. Willet, Wotton, Middleton, Powell, the
kell pag. 42 Puritanes in their Abridgment with
Willet An- others too manie to bee cited are of
tib. pag. 15 the same opinion. And it is soe gene-
Wotton def. rallie allowed amonge them, that they
of Perk pag tell vs, non but such as they terme
28. Middl. Papists, Goliathes, vncircumcised Phi-
pag. 201. listines, lyers, and will affirme the con-
Powvel ag. trarie. Your circumcised knight (as
ap. ep. pag. hee will bee named, writeth thus : our
48. 45. A- formalists and Presbyterians, how soeuer they
brldg. Edw. bee somewhat different in habite, yett are they
holy knight vnited in harte, readie at all times to loyne in
pag. 103. of battell against any vncircumcised Philistine, that
his. 111. dares contest against the vniformitie of their

Rogers pres faith. Your publick glosser vppon your
to the booke approued articles writeth in this ma-
of articles. ner : The verie brethren themselues doe write,
 that in regard of the common groundes of Re-
 ligion and the ministry, wee are all one,
 wee are all of one faith. VVee are ministers of
 the worde by one order : wee preache one
 faith, and substance of doctrine. Then
 which nothing was euer more truly said, or
 written.

Willet An- Your greate Controuertist D. Willet
tilog. pag. writeth thus : amonge protestants of England
15. 20. there is noe difference, or dissent in any substan-
 tiall point of faith. As for puritans and Calvinio-
 papists

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papists, they are termes of papists deuisinge. D. George
 Your present protestant Archbishop of *Abb. sup.*
 Canterbury is soe confident herein, *pa. 90. 106.*
 that hee vserth thes wordes: Noe Goliath *236. 237.*
 against vs, can proue the contrary. D. Powell *Powvell sup.*
 with publicke approbation, hath thes
 wordes: Noe reformer euer distinguished
 betweene protestants, and them of the re-
 formed church. The puritans doe not affirme
 the diuision betweene protestants and them,
 to bee in substantiall points, non but papists
 affirme, that protestants and puritans differ
 in substantiall points of faith, and bee lyeth,
 which saith they differ in substantiall poyntes.
 Like are the testimonies of others, But
 thes are fullie sufficient in this pla-
 ce. Therefore seeing I am to al-
 ludge onelie causes, and reasons
 essentiall, and substantiall in Reli-
 gion, from thes your english prote-
 stant Bishops, and doctors, why
 their countrie Catholicks may not
 by their owne doctrines, and procee-
 dings, communicate with them in
 matters of Religion; It is euident,
 that noe english protestant, or puri-
 tane may, or in conscience ought,
 to denie any such authoritie to bee
 cited in this treatise, or any con-

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clusion truelie and scientificallie deduced from such their allowed principles : for in soe doeing by their generall graunt before , hee should become, a papist , and a recusant to communicate with protestants; or a blasphemous Goliath , vncircumcised philistine, or a lyer , by their owne censure and Iudgment : which would bee new and vrgent causes to auoide all spirituall communion with such men. Wherevppon, presuminge that noe aduersarie will soe muche disable my studies in diuinitie ; and artes subordinate vnto yr, But that I am able from graunted, and allowed principles, to deduce necessarie, and vndemiabie Conclusions : I therefore doe confidentlie name this worke.

A booke of english protestants Demonstrations , for English Catholicks recusancie.
 Because the moste iust causes of Catholicks refusall to communicate with protestants in Religion , are euidentlie proued by those protestants them selues , in this Treatise. And soe in all obedient, and humble manner , I take my leaue ; I rest, and hope to continue for euer,
 in all

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in all dutifull, and befeeming obedience, and loue, to our moſte bleſſed Sauour, his Holie church, and Religion, his maiestie, my dearest countrie, and your Lordships the moſte honorable portion thereof; as I haue before professed, and obliged myſelfe by attestation, and bonde vnuiolable,

* *

*

B 3

PRO



Handwritten text, mostly illegible due to fading and bleed-through. Some words like "The" and "and" are faintly visible.

PROJ



PROTESTANTS DEMONSTRATIONS FOR CATHOLICKS RECUSANCIE.

The first particular protestant Demonstration, why english Catholicks may not communicate in spirituall thinges with protestants: is, because by their owne testimonies, yt would bee an act and offence, vnreasonable, irreligious and damnable.



THAT it is not lawfull for any Catholicke, or member of the Romane church, to communicate in Religion, and spirituall thinges, with the protestants of England, I demonstrate, by their owne testimonies: And first argue thus.

Noe professors of Religion may lawfully, and with securitie, forsake that church, and communion, in which by the testimonie of aduersaries themselves, there is saluation, and

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many haue beene by that profession glorious Saints, to communicate with a new Religion, whereof there is noe such hope, or certaine expectation: But the state of Catholicks by communicating with protestants, and forsakinge ynnion with the church of Rome, should bee in this perplexitie, euen by thes protestants confession: Therefore they may not in conscience forsake communion with the Romane church, to ioyne with thes protestants, in such busines. The first proposition is evidently true: for good things, and certaine, may not bee left, and forsaken for thinges either euill, or vncertainely good. And that men may not communicate in a straunge Religion, is confirmed by

Couell exā.

pa. 200. 201

Hul. Rom.

pol. p. 30. 31

32. 33. 34.

Sutcliffe exā

of pet. p. pa.

10. 11.

Powvell ref.

epist. apolo-

getic. pag.

15. 23. 26.

27. 100. 114

112. 113.

&c.

Feild pa. 27

pag. 181.

D. Couell, and M. Hull, prouinge yt, by many examples, and testimonies of scriptures, and antiquitie, *That wee may not communicate with men of a diuers Religion.* D. Sutcliffe telleth vs, that such communion is reprobued by the authoritie both of the fathers of the church, and of auncient Christian Emperors. The like hee testifieth of Holy scriptures. M. Powell is plentifull in this matters, and not needfull to bee cited, noe man of learninge and conscience, affirminge communion in a false, or contrary Religion to bee lawfull. The minor proposition, of certaintie of saluation in the Roman church, is thus confirmed by thes protestants, D. Feilds wordes bee thes: *the Romane and laine church continued the true church of God euen till our tyme,* and againe in this maner: *Wee doubt not but the church of Rome: in which the Bishop thereof exalted himselfe, was not withstandinge the true church of God, that it held a sauing profession of*

For Catholicks Recusancy.

the truthe in Christ, and by force thereof conuer-
ted many contryes from error to truthe. D. Couell
writeth thus, in the name of them all: Prote-
stants doe gladly acknowledge them of the Romane
church to bee: a family of Ihesus Christ, they of
Rome were, & still are, in the church, it is straun-
ge for any man to deny them of Rome to bee of the
church. Wee affirme them of the Romane church,
to bee partes of the church of Christ, and that
those that lyue and dye in that church, may bee sa-
ued. Yett both hee, and D. Feild giue this sen-
tence: there is noe saluation, remission of synnes,
or hope of eternall life out of the church. D. Feild
further telleth vs, that diuers of the Romane
church euen of the best learned (that coulde not
pleade Ignorance) bee saued and Saints in hea-
uen. Their Bishop Barlowe hath written how
greate difficultie it is, for princes to bee saued:
yett D. Willer writeth thus: it is not denyed by
any protestant, but many renowned kinges, and
Queenes of the Romane faithe are Saints in hea-
uen. The names of our moeste holy kinges, and
Queenes of England, which M. Speede in his
late Theater of greate Britanie relateth to haue
forsaken their Crownes, and kingdomes, to
become pore Monkes & Nunnes in that church
and Religion, and to bee chronicled for all
posterities to haue beene moeste holy one ear-
the, and now glorious Saints in heauen, are
too many to bee recited. Therefore seing thes
protestants assure vs, that the church of Rome
is the true church of Christ, they that liue and
dye in yt, come to heauen, and many such are
soe renowned Saints with God in heauen, and
that out of the true church there is noe salua-
tion,

Couell des.
of hooke pa.
68.

Couell supr
pag 73.76.

Couell sup.
pag. 76.

Feild. p. 69.

Feild pag.
182.

Barl. ag. a
name lesse
Cathol.

Willet An.
pag. 144.

Speede
Theat. of
greate Bri-
tan.

tion, remission of sinnes, or hope of eternall life, and there is but one true church; Catholicks in conscience cannot forsake the Religion and communion of that sacred and sauing Roman church, to communicate with protestants,

6.

Againe I argue thus: That church, and Religion, vnto which all former good Christians of this kingdome, whether Brittaines, Romanes, Saxons, Danes, Norwegians, or Normans kinges or subiects were vnitd in Religion, yntill the tyme of kinge Henry the eight, is still in all prudent Iudgment to bee continued in, and communicated withall: But the Romane church and Religion is such: Therefore not to bee forsaken. The maior proposition is evidently true: for of necessitie that Religion of Christ which is good, and maketh the professors of it such, is to bee embraced, and followed, and they which embrace, and followe yt, to bee imitated, and communicated with, and the contrary to bee auoyded and forsaken; for as it is the nature of goodnes, and good thinges, to bee desired and embraced: Soe of euill, & such things, to bee left and refused. The Minor proposition is manifest by too many protestants to bee recited in this place: I will therefore onely alledge their cheifest latest, and mooste approued writers. M. Speed taking vpon him the name of the Author, of the late booke, called, the Theater of greate Britaine, is soe partiall a reporter of things for protestants, by Instigation of their Bishops, and Ministers, that hee is taxed by all indifferent men that were either the Composers of yt, or that haue perused it with equall Iudgment: And yett hee is wittnes through

*Theater of
greate Brit.
in all chris-
tian kings
vntill
Henry 8.*

through the Regiments of all Christian kings
of England from Lucius the first vnrill the de-
solution begun by K. Henry the eight, that the
*popes supreamacies, Holy sacrifices of Masse, prayer
to Saints, and for the deade, reuerence of Holy
velicks, and Images, pilgrimage, purgatory, and
other catholicke doctrines,* now impugned by
protestants, were euer allowed, and generally
practiced in this kingdome by practice and de-
uoute profession whereof (to omit subiects
though of high renowne, sonnes and daugh-
ters of kings them selues) more kings and
Queenes in England became religeous mon-
kes and Nunnes; and, now by thes protestants,
are honored for glorious kinges, Queenes,
and Saints in heauen, Then euer were prote-
stant kinges, and Queenes in all the world,
though neuer so vnworthy the name of *Theater of
Saints, or sanctitie.* Such were (as thes prote-
stants tell vs) *King and Saint Ethelbert, kinge pag. 33. n. 8.
and Saint Offa; and Saint Fremandus his sonne, pag. 49. n. 5.
kinge and Saint Cheldwald kinge and Saint Seb-
ba, and his sonne and heire, kinge and Saint Si-
gherd, kinge and Saint Ceolnulp, kinge and Saint
Egbert, kinge and Saint Ethelred kinge and S. Err-
combert, kinge and S. Inas, kinge and Saint Ri-
charde, kinge and Saint Edwards, kinges and
Saints: Epmunds, and others, women, Queenes
and Saints; Queene and Saint Outhburge, pag. 344.
Queene and Saint Etheldred, Queene and
Saint Kineburge, Queene and Saint Eadburge, pag. 302.
Queene and S. Eue, Queene and S. Ethelburge, pag. 306.
Queene and S. Oswith, kinge Sebba his wife, (not
named by them) Queene and Saint kinswith, pag. 310.
Queene and Saint Armonheld, Queene and S. pag. 311.*

Sexburge,

pag. 338.
pag. 361.
pag. 364.
pag. 366.

Sexburge, Queene and S. Ethelswith, Queene & S. Elfride, Queene and S. Eanfled, Queene and S. Edgine, Queene and S. Edith, Queene and S. Elfgine, Queene and S. Emma, Queene and Saint Eleanor with others. That thes holy kinges and Queenes, now glorious Saints in heauen, (such as a false Religion could not make them) were of that holy catholicke, and Romane Religion which wee now professe, and for profession thereof vndergoe soe many miseries, not only this their Theater, but their pretended Bishop Bale before, their soe named Archbishop Parker, Doctor Willet, and others testifie, neither was there from the beginning, by their writings, any Religion, or iurisdiction lawfully practised in this kingdome, but from S. Peter the Apostle, and the Popes of Rome, of S. Peter thus they write: *That hee here founded churches* (D. Sutcliffs argument of Supreamacie) *and ordayned preists and deacons, is reported by Simon Metaphrastes out of the greeke antiquities* (not likely to corrupt for the Romane church) *& Guilielmus Eisingrenius in the first of his Century, whoe saith that Peter was here in Neroes ty-*

Theater in those kinges and Queenes &c. Bale l. de scrip. Britan. in Augustino. Parker. in antiq. Britan. in Cranmer. will in Synops. & Antylog. &c. Theater pa. 203. cap 9. Suteliff ag. Kell. pa. 105. Theater sup pag. 222. kinge Edw. lawes fol. 331. pag. 1.

me. They vrge for Pope and S. Eleuthertus epistle to kinge Lucius; the lawes of S. Edward, published by their protestant frend, M. Lambert of Kent, out of their Bishop Parkers library; And by them and those their published lawes is euident, that the Brittaines did not ohely receaue all spirituall Iurisdiction, Religion, Bishops, and preists from that holy Pope, but temporall benefites, more then protestants are gratefull for, or I meane to vrge or stand vppon, The wordes of those their cited lawes

lawes in the very page before, are thes, concerning the Crowne of England: The whole land & all the Ilands to Norway and Denmarke belonge to the Crowne of his kingdome, and are of 2. the appendancies and dignities of the kinge, and it is one Monarchie, and one kingdome, and was sometime called the kingdome of Britanye, and now called the kingdome of Englishmen. For Lord Eleutherius Pope, whoe first sent an hallowed Crowne to Britanny, and Christianitie by Gods inspiration, to Lucius kinge of the Britanni, appointed and allowed to the Crowne of the kingdome such metes and bowndes as are said before. Of our Conuersion and Religion by S. Augustine, and after, they haue spoken sufficiently before. I will add but one testimonie of their primatiue kinge and Saint Ina, their words-bee thus: Kinge Ina builded the renowned abbey of Glassembury moſte ſtately to the honor of Chriſt Peter, and Paule, where formerly ſtood the old Cell of Ioseph of Aremathia. Which this kinge Ina after a moſte ſumptuous maner new built. The Chappell whereof he garnished with gold, & syluer, and gaue rich ornaments therto: as altare, Chalice, Censor, candlesticks, Bason and holy water buckett, Imadges and pale for the altare, of an incredible value. For the golde there vppon bestowed, amounted to three hundred three pounde whaight; and the syluer to twoe thousand, eight hundred, thirtie, five pounde, besides pretious gemmes, embrouched in the celebrating vestures, hee instituted a yearely payment to the See of Rome, a penny for an howse on lammas day, called Peter pence. After hee had raigned in greate prosperi y seven and thirtie yeares, and odd monethes, professing

King Edw.
ards lawes
fol. 130 pa.

Theaterpa.
298.299.
n. 11.

Protestants Demonstrations

professing voluntary pouertie, went to Rome, where
 in the habit of a Religious man, hee ended his
 life in poore estate: And Ethelburga, his wife beca-
 me a vayed Nunne, & was made Abbesse of Bar-
 kinge neare london, wherein shee ended her life.
 The Brethren of Inas were kenten, whose sonne
 was Aldeme Abbat of Malmesbury and Bishop of
 Sherborne. And if wee desire Example from the
 the Norman Race, Kinge William the first by
 by some surnamed Conqueror, may bee added,
 both to encourage vs to continue in the Reli-
 gion of the church of Rome, and to bee feare-
 full either to persecute, or forsake yr: of him &
 his affaires this Theater entreateth thus: His
 Theater sup holy father Pope Alexander the seconde sett in a
 pag. 418: foote, sending twoe Cardinalls, and a Bishop from
 n. 19. the See Apostolick, in a Councell degraded Sigand
 Archbishop of Canterbury, Egelwine Bishop of the
 east Angles, besides diuers other Bishops, and Ab-
 bots of the english nation: deprined for no eu-
 dent cause, but onely to giue place to the Normans
 in fauour of the kinge. Kinge William gaue his
 oathe vppon the holy Euangelists, and the relicks
 of S. Albane the Martyr. Pope Gregoire sendeth hi-
 ther his bulls against the married cleargie. Pope
 pag. 421. Gregorie in all generall Synode excluded the ma-
 rried preists from execution of their holy offices, and
 pag. 422. forbad they lay men to heare their Masses, our
 Lords body, and the blood of our Lord consecrated
 by preists. To shewe how iustly and seuerely
 God punished the hinderance of Masses, and
 profession of that Religion, speaking of the de-
 stroying of Religious howses, and churches,
 hee writeth thus: Kinge William pulleth downe
 36. mother churches, from mans vse, and Gods
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For Catholicks Resuscitancy.

service in Hamshire now new forest. Richard his
second sonne there dyed, goared wvith a deere, or
blasfied wvith a pestilent ayre, and Rufus his other
sonne mistaken for a deere, shott through wvith
an Arrowve, by wvalter Tyrell. Henry likewise his
grandchilde by Roberts Curtoise, persuing the cha-
se, wvas struken wvith a bough in the Iarves, and
as Absalon lest hanging untill hee died, the puni-
shments, wvith a straunge earth quake, and other
straunge hinges ascribed for taking away vse of
Gods service. And speaking of his greate repen-
tance, and vertuous end hee writeth thus: Hee
builded many religeous howses. moſte certayne it is
that in the verie ſame place where kinge Harolds
ſtandard was pitched, and under which himſelfe
was ſlayne, there William the Conqueror laid that
foundation (Battle Abbey) dedicating yt to the
Holy Trinitie, and to S. Martine, that there the
monkes might pray for the ſoules of Harold and
the rest that were ſlayne in that place, hee repen-
teth him of his crueltie in England, doth not ac-
count yt his owne, but Gods. Hee giueth his Crow-
ne, and ornaments therto belonging, to the monkes
of Saint Stephen in Cane. Hee giueth to his sonne
Henry Beauchereke onely 5000. prounde, without
any contry, prophessinge how hee should bee heire
to all. The dying kinge (for kinges must dye) havi-
nge raised up his weake body, vpon the pillowes
hard the ſounde of the greate Bell in the me-
tropolitane church of Saint Geruſ neare Roan, &
demaunding the cause, one replied that it did
then ringe prime to our ladie: wherevpon with
greate deuotion, liſting his eyes towards heauen, &
ſpreadinge abroad his handes, I commend myſel-
fe, ſaith hee, to that blessed ladie, Mary. Mother
of God

nu. 46.

pag. 425.

nu. 65. 66.

64.

pag. 423.

pag. 422.

423.

pag. 424.

nu. 56.

pag. 223.

Protestants Demonstrations

professing voluntary pouertie, went to Rome, where in the habit of a Religious man, hee ended his life in poore estate: And Ethelburga, his wife became a vayled Nunne, & was made Abbesse of Barking neare london, wherein shee ended her life. The Brethren of Inas were kenten, whose sonne was Aldeme Abbat of Malmesbury and Bishop of Sherborne. And if wee desire Example from the the Norman Race, Kinge William the first by by some surnamed Conqueror, may bee added, both to encouradge vs to continue in the Religion of the church of Rome, and to bee fearefull either to persecute, or forsake yt: of him & his affaires this Theater entreateth thus: His

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of God

nn. 46

64.

pag. 423

pag. 422.

423.

pag. 424.

nn. 56.

pag. 223.

of God, that shee by her holy prayers may reconcile mee to her most deare sonne, our Lord Iesus Christ, and with thes wordes yeelded up the Ghost. Their protestant Archbisop Parker is lately with applause new printed, and speaking of the Roman Religion, and authoritie, abrogated by the new lawes of kinge Henry the 8. writeth thus:

Parker

Antiq. Bri-

tan. p 329.

His legibus, by thes lawes, the power of the Pope, that had continued in England aboue 900. yeares (hee meaneth from the tyme of our Conuer- sion by S. Augustine, sent hether by Pope, and Saint Gregory) was ouerthrowne. And M. Ma- lon, with his directing protestant Bishops, as- sure vs, that this Matthew Parker was allowed for Archbishop of Canterbury, by other order, then any his predecessors in the See of Canter- bury. Therefore wee may not forsake the Reli- gion of Rome, soe embraced and honored by all Christian kinges, princes, Bishops, and true beleeuing subiects, vntill this time of protes- tants, by their owne testimonies.

Againe I argue in this maner: Noe Religion, that is soe farr from truthe and to bee iustifi- cable for good, and holy, that the cheifest profes- sors, and doctores thereof, acknowledge gene- rally that it is false, erroneous, or fallible, may bee communicated withall: But the English parlament protestant Religion is such: There- fore not to bee communicated with. The ma- ior proposition is euidently true, for as thes protestants haue taught vs before, noe commu- nion is to bee had in spirituall things, with men of a false and deccatefull Religion: for such by noe possibilitie, can bee the infallible, and most vndoubted word, & reuelation of God, which by noe

by noe power can either bee false, or doubtfull;
 But the phantasticall deuise, Imagination, and
 humane hereticall Inuention, of seducers. The
 minor proposition is soe generally graunted by
 the protestants of England, That D. Morton *Morton A-*
 with publicke priuledge, absolutely for them *polog. part.*
 all writeth thus: *Thesis generalis, nullus est omni-*
no in ecclesia; cuius Iudicium est infallibile au-
thorizatus. It is a generall maxime, (And so to bee
receaued of them all) That. there is non at all in
the church, whose iudgment is of vsallible au-
thoritie. D. Willet giueth this testimonie: *In En-*
gland the temporall prince is Gouvernor, Ruler,
cheefe Ouerseer, and Steward of the church, to
whose Iudgment and redresse the reformation of
Religion belongeth: Yett hee addeth thus: neither
hee, nor any in their church haue any priuledge
from error. And this is soe manifest, by the of-
ten chaungings, and choppings of their Reli-
gion, by kinge Henry 8. kinge Edward 6. and
Queene Elizabeth, that (to goe noe further)
their errors and contradictions defended, and
published by their owne statutes, are shame-
full to bee recited, and soe evidently knowne,
that their protestant Bishop of Peterborough,
with others dee freely acknowledge yt, that
all protestant princes with their church had er-
red and seduced others. Or yf against all hope,
or possibilitie, in S. Edwyne sands opinion, wee
might expect a generall councill by their do-
ctrine, which not onely hee, but all protestants
confining spirituall iurisdiction to call coun-
tells, onely to the temporall and ciuill autho-
ritie of particular princes. and contries, whe-
rein they rule, and noe farther, much lesse ouer

will: Anti-
log. pref
angl. & pa.
71. 120. 150
43.
Prefat. to
the Reader
supr.

Done per
suasion.

Relation of
Religion.

Articl. of
Relig. art.

21.

Feild 1. of
the church
pag.

all nations Christian, as the Pope claymeth: yett to expect an Impossibilitie, *lurkes if the skye falleth*, wee should bee then in as desperate a case by their Religion, as before. For in their publick article and Rule they haue thus defined: *generall counsell may erreuen in things pertaining vnto God*. Vnto which I will add the publicke protestant opinion sett downe by D. Feild in these wordes: *Bishops assembled in a generall counsell haue authoritie to interpret scriptures, and by their authoritie to supresse all them that gaynesay such interpretation, and subiect euery man, that shall disobey such determination, as they consent vpon, to Excommunication, and censure of like nature*. This is the desolate estate, of protestants Religion, by their owne testimonies, without hope of hopels generall counsell, there is noe hope of truthe or saluation in their Religion; And with hope of that which can neuer bee, the misery is still remaininge, for wee are still left in daunger of error, to condemne vs, and perill of separation from the church, out of which (as they teach before.)

Couell def. *there is no saluation, remission of sinnes, or hope*
pa: 76. Feild of eternall life. Therefore seing by vnion and
pag. 69. communion in Religion with protestants, both

by their Iudgments, and our owne alsoe, wee should bee in this damnable perplexitie, and certaine daunger of euerlasting hell; And by remaying in vnitie with the church of Rome, in which wee comfort our selues, and offer to mayntaine against all opponents, herericks, or Infidells, that the church of Christ, Popes and generall Councils cannot iudicially erre in matters of faith, wee are freed from those desperate

perate conditions, and lyue in moste comfortable hope of true Religion in earth, and euerlasting saluation in heauen, wee may not forsake the catholicke church *Vrbis & orbis*, of Rome and the whole christian world, to ioyne with the parlament, and soe miserable protestant church of England, and one kingdome.

For confirmation of this, though not needing to bee confirmed, and for further demonstration in this question, I argue thus: Noe men in time of controuersie about Religion may with securitie, and conscience forsake the communion of the superior mother and Apostolick commaunding church; or that is taught to haue especiall assistance of God in matters of Religion: or that, vnto which to adhere by the iudgment of the, primatiue fathers was taken for a suer taken of a true catholick, even by the cōfession of protestants; to Ioyne with an Inferior, commaunded, and subiect church, vtterly destitute of such prerogatiues, and acknowledged by the doctors thereof to bee erroneous: But the Catholicks of England by forsakinge vnion with the church of Rome, and communicatinge with english protestants, should bee in this conscionles and irreligious condition: Therefore they may not doe yt. The maior proposition, is three fold, contayning in effect three propositions, as the argument for breuitie, three demonstratiue arguments. The first proposition is this: *The mother, superior, and commaunding church, may not without greater authoritie bee forsaken, to Ioyne with a subiect, Inferior and commaunded church: And it is evidently*

true, otherwise yt should not bee the Mother, superior, and commaunding Church, but the contrary, inferior, subiect, & commaunded.

The second proposition is this: *That church which in the Iudgment of many hath especiall assistance from God, and freedome from error in religion, is rather to bee communicated with, then that which by all men, euen the best learned of it self is condemned of error, and confessed to be fallible and deceauing iudgment, And this alsoe is manifestly true: for in the first there is either assurednes, or contenting hope, to bee free from error and obtaine saluation: in the other noe true hope thereof at all, but a confessed certaintie of error; seducing, and to bee damned.*

The third proposition is this: *That church which by the primatiue fathers had that principle as the aduersaries doe graunt, that to adbere vnto yt was a signe of a true beleeuing catholicke, is reather to bee communicated with, then that which neuer had or claymed such prerogatiue: And this proposition is likewise apparantlie true: for in the former there is securitie from error; and in the second euident certaintie to fall into error, and state of damnation. Now that the case of english, catolicks should bee this, in all this three propositions, if they should communicate with english protestans, I doe thus demonstrate by the protestans themselves; and first how the romane church was, and still is, this mother, superior, & commaunding Church may appeare by the sentence of his maiestie, concerninge that church in this wordes: *it is our mother church: it was a rule to**

*X sheach in
parlame*

all both in doctrine and ceremonies, when it was
in her flourishinge and best estate. And in the con-
ference at Hampton Court, their Bishop, Bar-
lowe relateth thus: *The kings resolution is, that*
noe church ought further to separate it selfe, from
the church of Rome, either in doctrine or ceremo-
nies, then shee hath departed from herselfe, when
shee was in her flourishinge and best estate, and
from Christ our Lord and deade. D. Downame
denieth not, but bothe Iustinian the Emperour,
and the generall councill of Calcedon, in the
primatiue church, did attribute to the Pope of
Rome, to bee heade of the church. And the same
D. Downame, D. Couell, D. Sutcliffe Porkins,
and others wittnes, that at such time, wherein
they confesse that church, *a Rule to all, both in*
doctrine and ceremonies, and not to bee separated
from, it exercised this supream jurisdiction, in
all partes of the worlde, Asia, Africke, and Eu-
rope, Therefore this Rule to all, is not in ru-
ling, departed from her selfe, or Christ our hea-
de, and soe wee may not bee seperated from yt.
Which M. Ormerod proueth further, assuring
vs, that in the Apostles time it claymed the
priuiledges of preeminence & indefectibilitie,
from the irreuocable graunte of Christ in ho-
ly Scriptures: his wordes bee thes: *To proue that*
the church of Rome hath the preeminence ouer all
churches, Anacletus (lyuing in the Apostles ti-
me, a blessed Saint, and martyr) alleageth Math.
16. vers. 18. vppon this rocke wvill I build my
church, and hee expoundeth it thus; super hanc
petram, id est, super ecclesiam Romanam, vppon
this rocke; that is vpon the church of Rome, wvill I
build my church. Therefore for any man to say,
that

Conference
at Hampt
pag. 75.

Downam l.
1. Antichr.
ca. 3 pa. 36.

Down supr.
pag 106.
07. Couell
plen of, In-
noc. pa. 65.
Sutcliff
sub vi p. 19
Perk probl.
pag 237.
238.

Ormer. pi. 3
pap. pag.
78.

that wee may sepearate our selues from the church of Rome, becaule, *it is departed from it selfe, when it was in her flourishing and best estate,* is not onely a very friuolous and vaine excuse, but in their opinion and Relation manifestly false, because this church of Rome, euen in that her best estate, did clayme and by the warrant and graunt of Christ, registred in holy scriptures, as ample and supream commaunding authoritie, ouer all other churches & parsons, and as due and respectiue obedience, as now ye doth, as these protestants them selues are wittenesses against them selues: and by such pretended excuse of reuolt, and contempt of superioritie, and gouernment, and for the inferior, subiect, guiltie, or accused, to vsurpe power ouer the Superior, and lawfull Iudge, all heresies, scismes, treasons, rebellions, and disobediences, may bee mayntayned; and all Regiment, and Rulers both spirituall, and temporall, bee reiected, and ouerthrowne. And is the like, or worse in effect, then that which his maiestie speaketh, of the presbyteriall discipline, in these wordes: *Iacke and Tom, and Will,*

Conference and Disk, vwill censure the kinge, and his at Hampt. counsell, and all their proceedings, at their pleasure. pag. 79.

And from hence alsoe, both the second, and third propositions, are directly proued. For by this the second proposition, *That Catholicks in forsaking communion vvith the church of Rome, to communicate vvith english protestants, should forsake a church by the doctrine of diuers, and credible authorities, assisted by God from error, is euideytlic true: for not onelic the present doctors*

doctors of the present Romane church soe teach, but it was soe taught (as this protestants, assure vs) by the learned and holy fathers and popes, of that sacred church, when by their graunt, *it was in her flourishinge and best estate and a rule to all both in doctrine and ceremonies.* To which I add, the testimonie of D Downame, telling vs that in those times, hereticks, though Bishops recanting, did *swear* are to meynstayne that faith, which the Bishop & church of Rome professed, M. Ormerod saith: S. Leo (that glorious Saint & doctor) did teach, that God, did assist & direct that see in decrees. And to maintaine yt by protestants, that this was the common and receaued doctrine of that vnspotted time; whereas they now tell vs, a generall counsell is highest iudge: D. Powell writeth thus: *Calixtus Pope (in that best time) desired, that all Bishops though gathered in a generall Councell, shall fullfill the will of the church of Rome: they which doe not this, are pronounced of Pope Pelagius, to keepe a false Conciliable, and not a Councell. Pope Damasus wrote, that it is not lawfull for the Bishops to doe any thinge, against the decrees of the Bishop of Rome.* Where vppon according to this generall, and primatiue doctrine by protestants relation, their Bishop of Winchester hath written in this maner: *The Canon of the primatiue church made euery thinge void, that was done wvithout the Bishop of Rome The canon of the primatiue church forbade, any Councell to bee called, wvithout his consent.* Therefore D Feild directeth vs, what to doe in this case, in these wordes: *Wee must obey wvithout scrupulous questioninge, wvith all modestie of*

Down L. 2.
Antichr.
pag. 107.
Ormer.

Powell L. 1.
Antichrist.
p. 230. 231.

Bisf. true
differ. pag.
66. 67.

Feild pag.
102.

enynde, and reuerence of bodie, with all good allowance, and acceptation, and repose in the word of them, that teache vs, vnles they teache vs any thinge, which the authoritie of the higher & Superior controlleth. Therefore becaute thus protestants haue soe confidently assured vs, that the Pope, and church of Rome, is our highest Iudge, in authoritie, and superiarietie in this busines, wee must still, without scrupulous question, with all modestie, reuerence, good allowance, acceptation, and repose obeie them. Still communicate with them, And forsake all spirituall communion with all protestants, and others departed and separated from them.

And from hence, alsoe the third proposition, that to adhere to the church of Rome in time of controuersie, was (and is) a token or signe of a true catholick, is evidently proued. An D. Downname graunteth yt to haue beene the opinion of the primatiue fathers: S. Augustine, and victor vicensis in Afrike, were of opinion, that to adhere to the church of Rome, was a marke of a true Catholick, in those times. And that it must soe continue for euer, is proued by the protestants before. To which I add this protestant Demonstration followinge.

Euery forsakinge of Communion, and communicating, which by protestants Iudgment doth, or would make men guiltie of all kinde of spirituall disobedience, is to bee auoided: But for Catholicks to forsake communion, with the church of Rome, and communicate with protestants, by their owne doctrine is such: therefore to bee auoided. The maior proposition is evidently true: for seing to bee disobedient.

Down. l. 1.

Antichrist.

pag. 106.

105.

disobedient in any one spirituall dutie, is wicked and abominable; much more damnable must it needs bee, to bee guiltie of all such synnes. The minor proposition is proued by D. Feild, and the publick protestant authoritie, that gaue priuiledge to his writinge, for entreatinge of the diuers, and distinct kindes, of spirituall obedience, hee writeth thus: *Hither wee may referr, those different degrees of obedience, which wee must yeeld to them, that commaunde, and teaches us, in the church of God, excellently described by waldens; wee must saith hee, reuerence and respect the authoritie of all catholick Doctors, whose doctrine and writings the church alloweth. Wee must more regarde the authoritie of catholick Bishops: more then thus, the authoritie of the Apostolick churches: amongst them, more especially the church of Rome: of a generall counsell more then all thes. By which doctrine of english protestants, it is euident, that all men communicating with them in Religion, are culpable in all kinde of spirituall disobedience, and if the degrees of obedience, to commaunders in the church of God, bee (as thes men assure vs, excellently described by Doctors, and catholick Bishops vnder the Pope, and the Pope is cheefest in thes degrees, and as before is proued by them, noe counsell can bee either generall, or allowable without his allowance, and approbation, by forsakinge communion, with the Pope, and beinge disobedient vnto him, wee should bee guiltie of a spirituall disobedience. Therefore when wee are assured by thes men them selues, that now wee lyue in all true spirituall obedience; and contrary to*

Feild pag.
202. l. 4.
cap. 5.

Waldens.
doctr. fidei
l. 2. art. 2, 3
pag. 27.

their commaunding and supreamē byndinge instruction, noe authoritie on earthe is to bee obeyed in such things, but rather to bee obedient and subiect it selfe to them, the pretended instruction of protestants to vnlearned catholicks is not to bee termed instruction, but destruction, and their pefecution against vs for this our soe religious, & rust deniall to communicate with them in Religion, shall bee censured by his maiestie and their Bishopp of Durham, and not by mee: his maiesties wordes, in publick parlament, in this question, are thus

Serm. An. You my Lord of Durham said very learnedly in 1603. 19. of your sermon to day, that correction without instruction, is but tyrannye. And how can England, fore the K. ever an inferior, subordinate, and dependinge church, take vpon yt power to instruct the highest spirituall authoritie on earth, (as before)

1. Iacob. by their owne Iudgments against them? And his maiestie by himselfe, besides that alleadged, al-

K. admonit. loweth the Pope to bee cheefe Bishop, and prince of pag. 45. 46. Bishops, as S. Peter was prince of Apostles. And *Casaub. ref.* by Casaubon, that all patriarchall, apostolicke, *pous ad epi.* and commaunding Sees in the world now, doe *Card. Per-* ioine with him against protestants, in question *ron. pa. 69.* now in controuersie.

70.

The

The 2. Protestant Demonstration, why Catholicks may not communicate with them, in Religious things, is, by their owne doctrine in respect of their soe named ministers vn-lawfull false, and intruded, and not to bee communicated with, by their owne writings.

BVt to proceede, and still in matters essentiall, because in such things they will bee esteemed to bee at vnitie, and agreement: I will vse their owne definition of the true church, subscribed vnto, by them all, that are admitted for ministers in their english protestant Religion: Thus it is: *The visible church of Christ is a congregation of faithfull men, in the which the pure word of God is preached, and the sacraments bee duely ministred.* Soe that three things by this their highest decree are essentiall in Religion: D. Feild calleth them proper, essentiall, and inseparable, True Pastors or ministers: *The pure word preached: and sacraments duely ministred.* If I should onely proue, that but one of thes three bee defectiue in their church, or not to bee communicated with, I haue rendered sufficient reason of refusall to communicate with english protestants, in their Religion: for in true definitions nothinge must bee wanting, or superfluous, for the maxime is generall: *That the definition, and thinge defined must bee conuertible.* But for securitie I will make demonstration by thes protestants themselves, that all thes pro-

Articl. 6.
Religion
art. 19.

Feild li.
Ch. 2. pa

testants

testants themselves, that all thus their proper, essentiall and inseperable things, are both sepe-
rable, seperated, and wantinde with them. And
first concerning their Ministry, because it is
lately confuted & condemned at large, by their
owne writings, I will bee breife, and I argue in
this maner.

Noe pretended ministers of England, that
bee made either by imagined power and au-
thoritie from a woman, not capable to make
ministers, or by power authoritie or iurisdi-
ction from the Pope, See, or church of Rome,
may bee communicated with by their owne
writings, and proceedings: But all in England
supposed for ministers bee in this case by their
owne confession: Therefore by their owne
confession, and testimonies, not to bee com-
municated withall in spirituall things. I will
first proue the second proposition: and it is de-
monstratiuely proued by their generall con-
sent, for though they differ by which of those
meanes they were made, the puritanes iusti-
fying that they haue noe better ordination,
then Queene Elizabeth a woman could giue
them, which she teache is non at all, & the par-
lamentarie protestants now defending, & con-
tending to deduce and proue their supposed
ministry by the Romane authoritie, and iu-
risdiction: yett in this they allagree, that their
pretended ordination is either from Queene
Elizabeth, or from the church, and Pope of
Rome, neither possibly can yr bee otherwise,
for the Catholicke Bishops after the death of
Queene Mary beinge depriued by Queene
Elizabeth, in the first yeare of her raigne as all

our

our protestant historians Foxe, Stowe, Hollinshed, Parker, Speed, Mason and others testifie; as alsoe all iurisdiction and power spirituall vnder treasonable offence, and penaltie, by the highest parlament lawe, inuested in Queene Elizabeth, they must needs clayme their making, from that which then was reiecte, or from that of Q. Elizabeth then receaued, and established: for there is, as they acknowledge, noe other to bee imagined.

Now to come to the maior proposition, and first to that protestant opinion, which teacheth their pretended ordination to bee onely by Queene Elizabeth, I argue thus: Noe communion and vnion spirituall is to bee had, with men pretending to bee true ministers, but by their owne doctrine and doctors are not such, but vsurpers, intruders, bastardy, false, and illegitimate: But the english pretended ministry is such: Therefore not to bee communicated with in such busines. The maior proposition is euidently true: for vsurped, false, illegitimate and cannot possibly bee iust, right, true, and lawfull things. The minor proposition is alsoe euidently true, in their writings, assuring, not onely that they were made by Queene Elizabeth, but that for that reason they are noe true ministers, because shee a woman, by sexe vncapable of such function, could not giue it vnto others. Their reason is *à priore*, and demonstratiue, and the same which the present Lord cheife iustice alloweth for such, and is this: *nemo potest plus iuris in alium transferre, quam ipse habet*, nor man can transferr or giue more right vnto an other, then hee himselfe hath.

Foxe 10. 2.

monum.

Stowe hist.

an. 1. El.

Hollinsh ib.

Park antiq

Brit. in fine

Mason l. 1.

2. 3. 4. Con-

secres. Stat.

An. 1. Eliz.

cap. 1.

Iacob Reas.

prot. Assert.

Lord Cooke.

hath. And herevppon they conclude against this pretended english Ministry in this maner, one of them hath these wordes: *The protestant Bishops are noe approoved members of the visible church of Christ.* M. Iacob writeth thus: *English protestant Bishops are plainly contrary to Gods worde, and utterly unlawfull. A diocesan Bishop is neither a pastor, nor one of the people in any proper visible church with vs.* M. Ormerod relateth their Censure in this order: *The english protestants haue neither a right ministry of God, nor a right gouernment of the church, english ministers are noe ministers. The english ministry is unlawfull. There is noe right ministry in England, noe pastors, noe Bishops.* M. Rogers writeth thus: *They write that the Bishops of our church haue noe ordinary calling of God, and function in the scriptures for to exercise, they are not sent of God, inferior Ministers they are not, according to Gods worde, either proued, elected, or ordeyned.* Like is the Testimony of M. Mason, M. Owen, and others, too many to bee recited: Therefore by their iudgmēt, wee may not communicate with thē, in spirituall things: neither can this their pretended ordinatiō bee lawfull.

Frauncis Neither can it bee auailable for the present
Mas. in pref protestant (soe named, Archbishop of Canter-
l. 1. 2. &c. bury, director to M. Mason, now M. Mason, D.
Feild l. of Feild D. Surcliffe, D. Butler, or any other amon-
the chur. ge them, now to say they haue receaved true,
Surcliff ag. and lawfull ordination from the Pope, and
Kell pag. 5. church of Rome, as they now say, and by all
Butler in meanes contend to proue; for to bee made
epist. writ- preists or Bishops by the Pope, and his procees-
ten for the dings, is a thinge essentially different, from
ministry. hauin-

Survey pa. 7
Iacob. reas.
pag. 9.

Ormer. pi
parit. f. 2. g.
4. Dial. 1.

Rogers in
Artis. 36. p.
200. 201.

Mason pa.
7. 8. Owen
pil & her.

haulinge onely allowance by a woman, vncapable either to haue, or giue such power; therefore because men in protestants religion may not bee papists; nor lyers; nor say that for many of their worthies, Bishoppes, and doctours assuring vs before, that they doe not differ in any one essentiall, or materiall point, bee lyers, and dissemblers in religion, wee must needs agree with them, that say the english ministers haue noe callinge, or admittance, but by Queene Elizabeth, which by them is none at all. Againe both vpon the same ground, and the like extremitie in their doctrine, they are inforced to renounce all ordination from the Pope, and church of Rome, by this their owne demonstration: Noe man can giue that to an other which hee hath not: But, by them, the Pope hath not true ordination: Therefore cannot giue yt to others: The maior is euidently true, and their owne grounde, and principle. The minor proposition hath beene a common protestant doctrine, and must bee iustified by their receaued opinion, that the Pope is Antichrist, a thinge in religion essentiall: for Antichrist that is quite contrary vnto Christ, cannot by any meanes bee iudged a true preist and bishop of Christ. Thirdly D. Sutcliffe maketh this matter more cleare in these his wordes: *The Turkes mustly is* *as good a Bishop as the Pope.* therefore in his doctrine, neither of them a Bishop, or able to make, either Bishop, or preist. Therefore in an other worke with publick allowance, as also this hath, hee writeth of vs, in this maner: *in the Popes church our aduersaries neither haue*

*Sutcliffe
suru.
pa. 48.*

*Sutcliffe ag.
D. koll. pa. 4*

waite

maner of ordination, nor substance of function, they haue not imposition of handes by bishops, because they haue not lawfull Bishops. Therefore their pretended Bishops, if made by such noe Bishops, bee not true bishops. And soe there bee neither true Bishops, nor true and lawfull preists, or ministers in the english protestant congregation: and soe noe true church, nor spirituall communion to bee vsed with them, by their owne iudgments.

And this their new deuise of clayminge a consecration *de iure diuino*, and not their old admittance from Queene Elizabeth, was the protest. of-
fer of con-
fer pag. 11. motiue, that vrgeth their owne brethren in Religion, first to write in thes wordes: *If prelacie bee de iure diuino by the laws of God, it receaueth breathe and life from the Religion of Rome.* Whose prelacie and preisthood is euen by our greatest aduersaries acknowledged to bee by diuine institution: And this supposed & graunted by thes parliamentary protestants, thus they add: *They cannot see how possibly by the rules of diuinitie, the separation of our churches from the church of Rome, and from the Pope, supream heade thereof can bee iustified.* And againe in this maner: *They protest to all the world, that the Pope, and the church of Rome, and in them God, and Christ Iesus himselfe, haue had greate vvrongo, and that the protestants churches, are scismaticall in forsakinge the union and communion with them.* And this, hee that would bee named Archbishop of Canterbury, euen by his owne groundes before, should rather haue resolved vppon, then contrary to his owne iudgment, vnderstanding, and conscience (if I may

use that worde in such proceedings) maintayne, and aggrauate soe straunge and vnechristian persecutions, against sacred and lawfull priesthood in others; which though onely impurative, pretended, and vsurped in himselfe, hee would haue soe much honored, or rather (by their Religion) Idololatrated, and worshipped as an Idoll, *ens rationis chymara*, and noe reall thinge. And this is one of his vnholly purchases by directinge Frauncys Mason, in soe durrie a dawbinge woorke, as his booke of pretended ordination is. An other noe lesse prophane is this, to demonstrate himselfe; and all of his opinion before, for the vnitie and generall accorde, and agreement of all, both english, and other protestants, in all essentiall, substantiall, and materiall points, of Religion, to bee prophane dissemblers, seducers, and men of noe Religion. For in this soe essentiall, and substantiall a question, of a true and lawfull priesthood, or ministry fundamentall, or foundation in true worship, they are soe diametrically, and contradictorily diuided, and separated, that some of them confidently, and as matter of faith, beleefe, and teach, they haue noe callinge or ordination, but from a woman, vterly disabled eyther to haue or giue yt: the rest as certainly affirme, that which they pretend to haue is from Antichrist, which likewise can neither giue, nor haue yt. soe that by noe possibility they can bee reconciled, to haue any title to a true ministry and Religion. Their onely way of Reconcilement, in some parte, (but to their little comfort) is this, if they will agree, that *Quene Elizabeth* was Antichrist.

But Concerning their pretended ordination, it is abundantly and demonstratiuely confuted out of their owne lawes, writings, and diuinitie in a particular booke of that subiect, and for that cause I had here passed it ouer with silence, had I not beene aduertised, that being diners monethes synce readie for the presse, it is fallen into their pretended Bishops hands, that intend to suppress it. And therefore in the Authors name, I request them, truly, and worde for worde, to publish yt, with the best answer they can make vnto yt. And his promise is, to make noe further reply vnto them in that busines: foe confident hee is, his booke to bee vnansweareable, and their cause vndefensible. But for feare they will behaue themselues in this, as to my greuous experience they haue verie often done in the like before, I must add somewhat in this place. And first I tell M. Francys Mason, & his directors, telling vs that Matthew Parker was consecrated by foure true Bishops, or three and a Suffragane. That no notorious and contradictory lyers are to bee beleeued in their owne cause, especially of such moment: But all or mooste of the protestant Relators of this by their owne Testimonie, are lyers: Therefore not to bee beleued. The maior proposition is evidently true: And the minor thus proued: for first whereas I finde three relators of this pretended Consecration, and Parkers Register, Doctor Butler, D. Sutcliffe, and directed M. Mason: The first saith, that Ithon Suffragan of Dover was one of these Consecrators D. Sutcliffe his wordes are thus: *Bishop Parker was consecrated by imposition of hands of*

*Mason b. of
Consecras.*

*Butler ep.
def of their
mission.
Sutcliffe ag.
D. Kell
pag. 5.*

Bishop

Bishop Barlowe, Bishop Couerdale, Bishop Scurry,
and two Suffragans, of whome mention is made in
the act of consecration, yett to bee seene. M. Mason
telleth, there was but one Suffragane there, and
hee was of Bedford. Soe that in these three pro-
testant cheife writers, and allowed relators of
this pretended consecration, there bee three di-
uers and quite repugnant narrations, of which
if not all three, yett at the leaste twoe of ne-
cessitie are notorious lyes, and corruptions, and
all of them cite Matthew Parkers Register; Soe
that if any credit is to bee giuen to these men,
they had seene three different Registers of this
matter, and all of them false, nor onely for that
which is proved before, but because M. Mason
ventureth his owne, their Register, and preten-
ded Bishops credit, vpon an imagined con-
secration, in the moneth of December in the se-
cond yeare of Queene Elizabeth; when by the
testimonie of their protestant historiás, Stowe,
Holinshed, and Speed, they were allowed for
Bishops, by Queene Elizabeth, many mone-
thes before, and practised those places in the
first yeare of her Raigne. And for his pretended
Bishop and Consecrator Miles Couerdale, yt is
evident by Mason himselfe, Speed, and Holin-
shed, that hee neuer was allowed in Queene
Elizabeth her time to haue a Bishopricke, or
bee a Bishop, such is their euidence alsoe of
their pretended Suffragan, or Suffraganes:
Therefore if they were not Bishops, they
could not bee consecratinge Bishops, to giue
that which they had not, neither were allowed
to haue by those protestants. Againe M. Mason
telleth vs, that the Queenes Commission vnto

Mason in
conf. Mash.
Park.

Mason sups

Stow histor.
An. 1. Eli-
zab. Hollin-
& Speed
supr.

Mas & Speed
& Hollinsh
supr.

thes pretended Consecrators, (and other warrant they had not') was to make them Bishops; *secundum formam statutorum in ea parte promissarum*, accordinge to the forme of the statutes provided in that behalfe. And yett the statute of kinge Henry the eight; and Queene Elizabeth condemneth, the making of an Archbishop, except by an Archbishop, and two other Bishops, or fewer Bishops. And yett by thes men, neither of thes was obserued in this pretended consecration: further by the same princes lawes, their imagined Suffraganes had noe power in such things, neither any at all out of their Bishops iurisdictions, and without their allowance, both wanting in this case, when there were noe Bishops of those places to haue iurisdiction, or giue allowance. Soe now by thes men themselues, the onely difficultie remayneth of Barlowe, made Bishop as M. Mason saith in time of kinge Henry 8. & Scory by kinge Edward 6. and his new inuention, But for Barlowe, wee are directly told by D. Suttcliffe that neither hee, nor any of such creation is a true and lawfull Bishop, for M Scory, and all of his stamp, or making in the dayes of kinge Edward 6. Queene Elizabeth, or kinge Iames, from them, not onely M. Foxe, But M. Mason alsoe is wittnes, that they were not reputed for true Bishops, as appeareth by thes their wordes, the wordes of D. Brooke Bishop of Gloucester the Popes delegate, to Ridley at his degradation: *Wee must against our willes proceed according to our Commission to disgradinge, taking from you the dignitie of preisthood, for wee take you for noe Bishop, And soe they thought of the rest. And this was not*

Stat. Henr.
8. of Bish.
Stat. 1. Eliz

Stat. Henr.
8. of suff. ag
Stat. 1. Eliz

Sutcliffe ag.
kell. pag. 4.

Foxe tom. 2.
pag. 1604.
Mason li. 2.
pag. 92.

not onely the opinion of diuines and catholicks, but of protestants, and cheefe lawiers, and Iudges themselues, euen in the time of Q. Elizabeth her selfe. The opinion and Report of Sr. Robert Brooke, cheife Iustice of the common pleas, then published are thes: *It is said byd 1576. that Bishops in the time of kinge Edward 6. were titul leases not consecrated, and therefore were not Bishops, S. 68. And therefore a lease for yeares made by such, and confirmed by the deane and Chapter, shall not binde the Successor, for such, were neuer Bishops.* Therefore if this veritie of the invaliditie of those pretended Bishops, was thus notoriously knowne, and iudged by our common lawe, and iudges thereof, euen in ciuill affaires, much more, wee are to bee of that minde, concerning the spirituall and sacred function it selfe, and in religious duties, not in the power of our lawes to limitt. The same is proued in the Reports of Sr. James Dyer Lord cheife iustice of the same Court, for, whereas the statute of Queenè Elizabeth, concerninge her straunge supreamacie, in matters of Religion, gaue power to all Bishops, to minister the same vnto all ecclesiasticall parsons, within their diocesses, and iurisdiction; Bishop Boner, being depriued from the See of London by this highest archiepiscopall, or papall power of that Queenè; and Horne a protestant by her substituted to be Bishop of Winchester; he thinking himselfe sufficiently by her allowance to bee Bishop, at leaste to that purpose, offereth this new oathe to Bishop Boner lyuing a prisoner within Winchester iurisdiction: The Bishop refusing the oathe was indicted vpon that statute;

*Stat. An. 2.
Eliz. cap. 1.*

In newel
Cases col-
lect per las
ques Dyer
cheif. Iustit
ce de l. com:
banke ter-
min. Mi-
chael an. 6.
6. 7. Eliz.
fol. 234.

to which indictment hee pleaded, *quod ipse non est inde culpabilis*, that hee was not culpable; because the said Bishop of Winchester was not a Bishop at the time of offering the oathe. After, this was certified into the kings bench, and thus related by their cheife Iustice L. Dyer, Edward Boner late Bishop of London was certified in the kings Bench by Doctor Horne Bishop of Winchester, for refusinge of the new oathe, appointed for ecclesiasticall parsons, by the statute in the first yeare of the now Queene. in the first chapter, offered and ministred to him in Southwarke in Winchester house there. And concerning the former plea, and Issue of Bishop Boner, hee addeth thus: And it was much debated by all the Iustices in the chamber of the Lorde Catlyne, (then cheife Iustice of England) yf Boner might giue in Evidence vppon this Issue, that is, That hee is not thereof culpable, because the said Bishop of Winchester, was not a Bishop, at the time of offeringe the oathe, And yt was resolved by them all, that if the truth, and matter were such in deed, yt should for that bee well receaued vppon that issue, and the iury shall tryyt. Hitherto the wordes and sentence of all those protestant iudges. Soe that as by the Censure of the Lorde Brooke and the iudges then, the pretended Bishops of kinge Edwards time were clearly adiuged to bee noe Bishops: Soe the same opinion now in the time of Queene Elizabeth, by bothe the Cheife Iustices, and all other Iudges, is, that the pretended Bishops of Q. Elizabeth her appointinge, were noe Bishops. Otherwise they would not soe disgracefully to their new noe Bishops, and Religion, haue refused to proceed to triall of that

of that matter, and that Issue, with Bishop Bonner, a disgraced Man, and in case, where they themselves were to giue Iudgment. And to make this more euident; in the next parliament, in the eight yeare of that Queene by publicke decree, or statute, they absolutely free Bishop Bonner, and all others in his case, from all penaltie, and forfaiture, for refusing that oathe tendered by such pretended Bishops: And for noe other reason, but that it was mooste manifest in all true Iudgment, that they were noe Bishops; being of necessitie either made by a woman, which they confesse could not doe yt; or by the pretended Bishops of kinge Edwards makinge, vtterly alsoe (as before) condemned by lawe and the Iudges themselves. And yett of thes twoe absurdities, that which was the worst, and mooste absurde, to bee made by a woman, vncapeable must needs bee their case. For the new forme, and fashion, of making pretended Bishops, and preists in the time of the child kinge, Edward the sixt, abolished by Queene Mary, was neuer reuiued by the english protestants, vntill their booke of Articles made in the fourth, or fift yeare of Queene Elizabeth, made in their conuocation consisting (as before is euident) onely of lay men, without authoritie receaued yt: and was neuer allowed by parliament vntill this, in the eight yeare of Queene Elizabeth. Soe that by noe possibilitie, thes after Acts, if they had beene powerable in religeous causes (the contrary whereof is euident) could make soe many yeares before pretended and vnlawfull Acts, and consecrations, now to bee true and lawfull. The refore

*Statut. An.
2. Elizab.
cap. 1.*

*Booke of
consecr. Ratu
An. 3. Ed 6.
ca 12. Stat.
1. Mar.
Booke of Ar
ticles of Re
ligion 1562
articul 36.
Stat. An. 8.
Elizab. c. 1.*

Cic. Floren.
in vniū. will
apud Parkes
p. 137. 180.
G. Park ih.
Bilf. suru.
p. 82. more.
pa. 2. Apol.
p. 340. l. 4.
c. 18. Relat.
ca. 47. Eccl.
p. 202. 218.

thes pretended protestant Bishops and Ministers can by noe power, by their owne proceedings, bee lawfull; wanting both true forme, matter, maner, men ordering, and the Acts, and functions themelues, as is before proued, and appeareth, by the councell of Florence, which D. Willet, M. Parkes and others allow for generall: which D. Bilson D. Morton, *their Relation of Religion*, and D. Feild, assure vs hath supreme power, and authoritie, to commaund all whomsoever, to obey the definitions thereof. Neither need I appeale to generall councells, though their graunt in this Question: for by their owne parlzments, Articles, common writings, and publicke doctrine, yt is more then euident, that their pretended Bishops, by whome their ministers, and other pretended Bishops bee made, bee noe more Bishops, then their ordinary ministers, none at all, noe more then all lay men bee, noe more, nor foe much, as kinge Edward 6. a child, Q. Elizabeth a woman, and our present, and euer of mee most honored kinge Iames were, or is, by their proceedings, which is thus made euident by their owne Religion.

Euery distinct order hath some really and essentially distinct Act, and office, to execute, which others, from which it is distinguished, haue not, nor can performe: But the pretended callinge, of protestant Bishops in England, by their owne proceedings, hath noe such really and essentially distinct Act, or office: Therefore by their owne Religion, it is noe distinct order. The maior proposition is euidently true, for, euery distinct Order, power, facultie, or habilitie

spirituall, or other, is for knowne and distinguished. The minor proposition is thus proved by themselves. For whereas our Pontificall, and scholes, ascribe to episcopall Order, the Acts, to consecrate, Christne, giue two sacraments, Orders, and confirmation, the protestants by their publick Articles, and practise both deny all thes: and yett ascribe noe other peculiar Act or office to their pretended Bishops make ministers, and confirme children. I answere, they deny both them to bee Sacraments, and soe hauing noe mysticall consecration, but being onely ceremonies, may be vsed by men, noe Bishops, and soe in all protestants Presbyteries pretended ministers (allowed by them) are made by onely ministers: and where the ceremonie of confirmation is allowed by protestants, out of England, it is alsoe ministred by onely ministers, and if thes doe not giue grace effectually as they say, it is not necessarie to appoint a distinct order for their ministrat[i]on. Soe there is now nothing left for thes pretended Bishops, but pretended iurisdiction; but this is from the kinge, that is, Queene Elizabeth, and kinge Edward 6. before his supreamie in this busines, and soe by their Religion more truely and better Bishops, then Ridley, Parker, Whitegust, or any of that pretended calling; And as the pretended Commissioners, of kinge Edward, and Q. Elizabeth, related by their Statutes, Foxe, Hollinshed, & others, withall power from them to reforme Religion, were in thes mens doctrine, more worthe the name of Bishops, then they which haue that name, but want that office, & power.

*Pontifical. in
Ord. Sacer-
& ep. schol.
in iur. ord.
in 3. p. d. Th.
&c.*

*Articles of
Relig. Artic
sacram. &c*

*Stat. Ed. 6.
Stat. An. 1.
Eliz. cap. 1.
Foxe tom. 2
in Ed. 6. &
Eliz. Holin.
supr. &c.*

*Foxe in
Edw. in B.
Card Stowe
Hollinsh.
Speed, &c.
Ann. Eliza
in his stor.*

Soe his maiestie in their Religion, by his ^{high}supremacie, in spirituall things, may by his letters patents, and commission, not onely, with kinge Edward, and Q. Elizabeth, authorize his lay Councillors, and mere temporall men, to ludge, depriue, and depose Bishops, but to bee allowed for Bishops, Archbishops (and higher) patriarkes, without any consecration, or other ceremony. They which gaue this power to Q. Elizabeth, and our Soueraigne, were onely lay men, and neither any of them in particular, or all in generall equall vnto him, that is supreme; Therefore it is his power by their doctrine, at his pleasure without any ministers concurrence, or consent, to take order, (and neuer more neede, then when their Religion is become a mockery of all true Religion) in thes affaires: and to make any the meaneest subiect, without any imposing of handes, speaking, or prayer ouer him, or other complement in such busines, greater in callinge, and dignitie, then hee that beareth the name, Archbishop & primate of all England amonge them.

Obis.

But the present (soe named) Archbishop of Canterbury director of M. Mason, and his directed scholler, perhaps will say, that although D. Sutcliffe, and too many others to bee cited, and the said (soe called) Archbishop himselfe, in and at other places and times, for their advantage, and to serue their turne, doe teach, & affirme as a matter of faith, that the Pope is Antichrist, noe true Bishop, preist, or maker of such: yett in this their worke ascribed to M. Mason, they confesse the contrary, and therein they affirme that one of their pretended Con-

secre-

secrators, Barlowe, was a true Bishop and made by Romane, or true catholick Consecration, in the time of kinge Henry 8. And soe in time of necessitie such as their begynning was, might make a Bishop. Alas, I cannot tell, how to make answere to this objection, or rather petition; not for any difficultie conteyned in yt, But for feare of offence in speaking truth, and giuinge the lye to soe many protestant Bishops, and Doctors, before soe confidently telling vs, *they doe not differ in any essentiall, or materiall point of Religion*, such as this is. But put into this perplexitie, I must vse this *Dilemma*: if their first opinion, That the Pope is Antichrist, and cannot make Bishops, & preists, bee true, then their pretended Bishops, and ministers claymed by his ordination, are not true, and lawfull, but voide, and inualidate: If; their second opinion, contradictorie to the first bee true; that the Pope is not Antichrist, but the true Vicar, Preist, and Bishop of Christ, (as one or the other is mooste true) Then first (because it is not my nature to giue yt) they must take this infamous and notorious lye amongst them by their owne Iudgment. Secondly as their brethren before haue tolde them, they must confesse, *that the Pope of Rome, and that church, and in them God and Christ Ihesus himselfe haue had greate wronge, and indignitie offered unto them; and that the protestant churches are schismaticall, in forsakinge the union, and communion with them.* Thirdly, that their extreamest and bloody persecutions against the sacred preists, and Catholicks of England, haue longe time beene, and still continued, are yett

Answ.

Offer supr.
pag. 16.

more

moste barbarous and Antichristian.

Fourthly, that they must doe penance, and seeke absolution of this (by his maiesties Censure) *their Mother church.*

*To speach in
parlam.*

Fiftly, they must still continue in this state, recantinge their former false brauings, and heresies, or els neuer to bee credited hereafter. This is all the choise I can propose vnto them, lett them make their owne election. And which soeuer they chuse, this is their miserable and desperate case, that they haue not now any one true, or lawfull Bishop, or preist (except some few vnhappy Renegadoes, from the Roman church) in England, by their owne proceedings. For if I should graunt (which Mason proueth not) that Barlowe was a true Bishop, made in the time of kinge Henry 8. and a Consecrator of Matthew Parker, which soe many their owne testimonies before, deny; yett M. Mason hath told vs before, that his commission, power, and purpose was, to make him an

*Mason sup.
in cōsecrat.
Matth.
park.*

*Stat. Henr.
8. of ma-
king Bi-
shops. stat.
An. r. Eliz.
remaining yt.*

Archbishop, according to the forme of the protestant statutes, which (as before) was onely to giue him false iurisdiction without order: And yett as I haue proued by them selues, true iurisdiction maketh not a true and lawfull Bishop. Secondly whatsoeuer is the Catholick opinion in making Bishops, and whether onely one, or more consecrating Bishops, of necessitie are required, (whereof wee doe not dispute) because their commission was onely according to the forme of their statutes; the statutes of kinge Henry 8. and Queene Elizabeth, (as before) required foure Bishops, and soe their practise is in all M. Masons pretended

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consecrations of, Yonge, Grindall, Packhurst, Mason in
 Coxe, Iuell, Pilkinton, Sandes, Downname, Ben-
 tham, and the rest, though pretending to be
 onely ordinary Bishops: But for Archbishops
 their statutes of necessitie require fower, and
 being repealed by Q. Elizabeth. Thirdly M.
 Mason, and others graunt, with the generall
 Councell of Florence, that nothing is soe essen-
 tiall in true ordination, as the true and lawfull
 forme, and matter. And yett M. Mason; and his
 directors bee wittnesses, that Parker, by who-
 me they all now clayme, was soe farr from ha-
 uinge the catholicke true forme, matter, and
 maner of consecration, That they plainely ack-
 nowledge, *Hee was made and admitted far
 otherwise, and in different maner to all true
 Archbishops of Canterbury before him, from
 S. Augustines time, and our first Christiani-
 tie.*

*Mason sup.
 concil. Flor.
 in unione.*

*Masöineß.
 of Matth.
 Park.*

Fourthly, if by impossibilitie, against all
 those euidence, and without any Rituall, or
 Order at all (then all both ours and their owne
 as before, condemned,) not one, or any part
 of any vsed, or lawfull to bee vsed, any man
 could bee seduced to thinke, that in their
 begynninge they had true Bishops, of them
 which had beene made preists, by catho-
 like consecration: yett because M. Mason, his
 directors, and others, and their generall practi-
 se assure vs, *that noe man, not beinge a true and
 lawfull preist, can possibly bee made a Bishop.*
 And bothe Barlowe, and all their other pre-
 tended Consecrators, were professed enemyes
 to priesthood, sacrifice, and holy oblation for the
 quicke and dead, and that forme was condem-
 ned

*Mason in
 consecr.*

*Stowe Hol-
 linsh. hist.
 An. 1. Eliz.
 Articles of
 Relig. &c.*

ned by their lawes, and a quite contrary by statutes of kinge Edward, and Q. Elizabeth made, allowed, and euer since practised against yt: these men, as I said, cannot possibly now haue either true Bishop or preist amonge them, all such in probabilitie deade long since.

*Mason in
vösecrat. of
preists.
Obiect.*

But M. Mason obiecteth, that true preisthood is not sacrificing preisthood, nor giuen by such forme, but by these wordes, *Receau the Holy Ghost, whose synnes you forgine, they are forgiven, and whose synnes you retaine, they are retayned.* And for the Romane church euer retayninge in consecration, those wordes, as well as those of offeringe sacrifice for the lyuing and deade, they still retayned true preisthood; & the protestants by that title and meanes receaued yt from them. I Answere him, this is but his new and singular Inuention; for D. Sutcliffe speaking of our preists, hath these wordes: *their preists are not called to preach and baptize, but to sacrifice Christs body and blood vnder the accidents of breade and wine, for the quicke, and the deade.* Like is the doctrine of the rest. And although we graunt the former wordes of *loosing and bindinge*, to bee requisite to absolue from synnes, yett neither we, nor protestants truely relating our doctrine, can call yt, the principall act of preisthood, whereof wee dispute, and which if it bee wanting, the secondary is not giuen. For prooofe of this M. Mason himselfe bringeth more testimonies, out of scriptures, Councells, and fathers, then euer he, or protestants will answere. I must be breife, Therefore I vrge him but vpon these his graunts. *Christ was a preist after the order of Melchizedec,* and

Ans.

*Sutcliff ag.
D. Kell pag.
4. Failld l. of
the church
Gr.*

*Mason in
sacrifice.
Gr.*

And soe was to offer sacrifice according to that Order, for as the Apostle saith, *Every high priest is to offer sacrifice to God for the people*, therefore he graunteth, *that Christs bodie and blood, giuen or offered, to God, for the people, is a true sacrifice*. Which Christ manifestly affirmed to be done, at his institution of this sacrifice, when hee said: *this is my bodie which is giuen for you, my blood which is shedd for you in remission of synns*. Otherwise hee had neuer performed the function of his priesthood, after the order of Melchisedech. Therefore seeing Christs bodie was giuen, and his blood shed both for the quick & the deade, and wee are priests after that order, we are by our priesthood to offer sacrifice for the people, because the Apostle saith *every high priest, Archiereus*, is to doe yt, and to bee a priest and high priest, differ not in the priesthood, office, and sacrifice, but in the Archi, to bee higher or lower, greater or lesse in dignitie, and Christ offering his body, and blood, for the quicke and deade, and giuing power to those whome he made priests, to doe that, which hee then did, *Hoc facite, doe you this*, which I doe, priests also must needs haue that power, and that power be the proper office of Holy priesthood. For at that time were the Apostles made priests, otherwise we doe not finde, where any power is communicated vnto them, to be ministers of this soe commaunded, and recommended sacrament. And otherwise St Thomas not present, when the wordes of *binding and losing*, were spoken vnto the Apostles, was not a priest in the doctrine of protestants, admitting nothinge but scriptures in such

such cases. Neither can those wordes, *whose syns you forgiue, they are forgiuen, and whose syns you retayne, they are retayned*, confer that power, which belongeth to preists, if they were not to offer sacrifice, but onely to minister sacraments in the Religion of protestants, which doe not teach, that either the preist or sacrament, but the faith of the Receauer forgiueth syns. And soe essentiall it is to preisthood, to offer sacrifice, that those which in our language we call preists, sacrifice, and altar, bee in other tonges, things inseperable, and Correlatiues, both in name and deed, Thus *astis, Thusia, Thusiasterion, sacrificer, sacrifice, and place where there sacrificer, or preist offereth sacrifice*. Which inseperable connexion betweene sacrifice and altar, preist and sacrifice, D. Morton before acknowledgeth in these wordes. *We cannot dislike the sentence of D. Reynoldes concerning the mutuall Relation and dependance betweene an altar and sacrifice: But graunt, that altar doth as naturally and necessarily inferre a sacrifice, as a shrine doth a Saine, a father a sonne*. And further these: *Cardinall Bellarmine said truly, viz. sacrifice and preisthood are Relatiues*. Therefore seing Relatiues bee inseperable; preisthood and to offer sacrifice, cannot bee deuided, but inuiolably vnited and coniected together. Therefore the holy generall Councell, denied such by these protestants before, defineth thus. *The forme of preisthood is this: Receaue power to offer sacrifice in the church, for the liuing and dead, in the name of the father, and of the sonne, and of the holy ghost*. Neither is this by these protestants other doctrine, then was taught from the begin-

Morto App.
pa. 162. l. 2.
ca. 6. sect. 1.
Reinolds
confer. pag.
350.

Conc. Flor.
in union.

beginninge, but it was euer soe constantly and generall taught in the church, that it was adiudged and condemned for heresie in Aërius to deny yt. D. Fields wordes thereof are these:

Arius condemned the custome of the church, in naminge the deade at the Altar, and offerringe the Sacrifice of Eucharist for them, for it is his, rash and inconsiderate boldnes, and presumption, in condemning the vniuersall church of Christ, hee was iustly condemned. Therefore protestants haue noe preisthood, they are iustly condemned for hereticks, by their owne censure, and the Romane sacrificing preisthood both by the present, and primatiue vniuersall church of Christ, is most holy. Which is further confirmed by these protestants authorities: first their allowed greeke church censureth these: *The doctrine of purgatorie, prayer & sacrifice for the deade, was a tradition of the Apostles, equall with the worde of God, as D. Feild writeth. M. Hull saith, Leo, S. Leo, the Pope, appointed Masses for the deade. M. Middleton saith: It was a tradition of the primatiue church receaued from the fathers, to pray for the deade, and begg mercye of God for them, the deade were prayed for in the publick liturgies of Basile, Crisostome, and Epiphanius. And their Relator witnesseth, that these Masses, and forme of sacrifice, were publick in the church. Therefore M Isaac Casaubon, calling yt the Religion of our kinge, and saying, he writeth by the kings command, and from his mouth, writeth these: neither is the kinge ignorant, nor denyeth, that the fathers of the primatiue church, did acknowledge one sacrifice in Christian Religion, that succeeded in the place of the sacrifices of Moses*

Feild p. 138

l 3. cap. 29.

Couell exid.

pag. 114.

Feild of
that church
Gennad.

Schol. def. 9

c. 3.

Feild p. 238

Hull Rom.

pol. pa. 86.

Middleton

papistom p.

64. 45. 46.

51. 47. 48.

49.

Relation of

Religion.

Casau. resp.

ad Card. per

p. 51. 52. &c

Mortō app.
in sacrifice,
&c.

Mortō app.
pag. 395. l. 3.

pag. 396.

Conell def.
pag. 87.

pag. 105.

Casaub sup
pag. 50. 51.

Mortō præ.

lawe. D. Morton goeth higher, euen to the Rab-
bins before Christ, graunting with his friend
Theodore Bibliander, that they taught this sacri-
fice of the Christians and called yt Thoda. And
hee addeth these: These testimonies of Rabbi Ca-
hana, Rabbi Iuda, Rabbi Simeon, are such, if yett
they were such, that they make soe directly for the
Romish article of transsubstantiatiō, that the most
Romish Doctors for the space of almoste a thou-
sand yeares, after Christ, did not in soe expresse
termes publish this mystery to the world. They are
more playne and pregnant for transsubstantion,
then are the sayings of transsubstantiators them-
selues. Hitherto, D. Morton. And therefore all-
though I now dispute for a sacrificing prei-
sthood, and externall sacrifice, & not of tran-
substantiation, or what it is in particular, that
being impertinent to my present purpose; yett
because D. Conell with publick allowance, be-
fore hath told M. Morron, that preists (to vse
his wordes:) *Haue power imparted to them by
God ouer Christs naturall body, which is himselfe,
which antiquitie doth call the making of Christs
bodie, it hath to dispose of, that flesh, which was gi-
uen for the life of the worlde: and that blood which
was powred out to redeeme soules.* And M. Casau-
bon graunteth for our kinge, and their prote-
stāts church, that the sacrifice offered by preists
is Christs bodye (to vse his wordes) *the same ob-
iect, and thinge, which the Romans church belee-
ueth.* Therefore, I say, because D. Morton ack-
nowledgeth himselfe but an Alephbethorian in
Hebrue, not able to Iudge of those Rabbines,
and I may not dispute, but by protestants, his
friend and fellowe protestant Francisus Starca-

rus Hebraica literatura callentissimus, most excellent in Hebrue learninge, as the Franckfort protestant allowers of those Rabbines name him, *Prasat.* and they themselues are wittnesses, doe call *prot. in petro* those and other, *testimonies of the Rabbines before Christ. Irrefragabilia testimonia: undeniable furti. An.* testimonies of the kingdome of Christ, that all *1661.* men except madd against the Religion of Christ, might knowe the truthe. Therefore by all kinde of Testimonies in the Iudgment of these protestants, as scriptures, traditions, Councells, the whole church of Christ, holy fathers, and the protestant proceedings themselues, the sacrificing preisthood of the Romane church, is *Stat. An. 8.* lawfull, sacred, and moste reuerent: And the *Eliz. cap. 1.* pretended english Bishops, made either by vertue *Foxe in Ed.* of the *Queenes letters patents or commission, 6. Regist.* as the wordes of the statute bee, as kinge *ecd. pereg. in* Edward made *Ihon of Alasco*, or by the new *Löd. Reinol.* toyeish booke of ordination, or otherwi- *Caluinor.* se, and their ministry deriued from them, *Resp. Iustit* is voide, ridiculous, and vsurped, none at *english mi-* all. *nisters in*

But before I conclude this Chapter, because *state of* I meruaile, more then vrgent occasions mouin- *treason, &* ge me, with what colour of reason, or least *protestants in* shewe of common ciuilitie, this false adultera- *felony by* te, vnsacrificing pretended ministry foretold *their do-* by that badge, *of taking away the publick sacri-* *firine.* fice, and making them preists, that are mere lay *Method.* men, by that Holy Bishop S. Methodius, about *pataren. l.* 1400. yearès agoe warranted by M. Iames the *decret. ab* protestant in his booke of english manu- *init. Iams* scripts and doe vnconscionably persecute the *Manuscrip* church of Rome, especiall the preisthood in *Cane-* *E 2* thereof, trig.

thereof, and yett claime & honor their pretended ministry from thence: Humbly craue leaue of his Maiestie, my moste honored Lordes, and other temporall Rulers in authoritie, that as I haue confuted the vayne pretences of these men, and demonstratiuely proued by our greatest aduersaries, the dignitie of our moste holy consecration; soe in one protestant Argument, I may proue the absurditie, and perill of protestants clayming from Rome: And thus I argue: *All men borne within this Realme or any other dominions under the Regiment of Queene Elizabeth in the 27. yeare of her raigne, and synce the feast of the natiuitie of S. Iohn Baptist, in the first yeare of her raigne made preists, deacons, or religious, or ecclesiasticall parsons, made or ordeyned by any authoritie, power, or iurisdiction, deriued, challenged, or pretended from the See of Rome; are Traytors and guiltie of high treason: And euery parson wittnigly and willingly that receaue, releeue, comfort, ayde or mayntaine any such preist, deacon, religious or ecclesiasticall parson being at libertie, (as all saying seruice in their churches bee) is to bee adiudged a felon, without benefite of clergie, and suffer death, lose, and forsaite, as in case of one attainted of felonye: But all protestant english Bishops, and Ministers as their Doctors before haue told vs were, soe made, by authoritie, and power, and ordination deriued, challenged, and pretended by them from the See of Rome; and aboue fīue monethes synce that feast of Saint Iohn Baptist in the moneth of December followinge, when Matthew Parker their first protestant Archbishop was made their Archbishop and first minister maker by authoritie*

An 27. Eli.
cap. 2.

Sutcliff ag.

bell. 2. 4. 5.

tie and power from the See of Rome, as D. Surtcliffe D. Feild, M. Mason, the present protestant Archbishop of Canterbury, his director Encourager, and others doe testifie: Therefore all english ministers by them bee traytors: and all reliuers, receauers, comforters, ayders, maintainers, or wittingly and willingly communicating with them, as their wiues, children, all goinge to their seruice, or sermons, bee felons, and to suffer death, lose and forfeite as in such case. Both propositions bee confessed by these protestants for true, and yndoubted; the first being the expresse wordes of their parliament, and highest commaundinge lawe, in the seauen and twentieth yeare, of Queene Elizabeth, and confirmed in the first parliament of his maiestie. The second proposition, is the generall doctrine of their protestant Archbishops, Bishops, and Doctors at this present, as is proued before. And if any man of singulartie amonge them shall deny yr: hee incurreth the former inconuenience to desminister and vnbishop all their soe named english protestant Bishops, and ministers, and make them to bee onely by the makinge of a woman, Queene Elizabeth, which married many but could make none, as these protestants haue demonstrated before. If any man object; that all such ordained preists, deacons, or ecclesiasticall parsons, by takinge the oath of supreamacie, and liuing accordinge to their protestant Religion, and lawes in England, are excepted by speciall prouision of that statute, and that the ministers of England takinge that oathe, when they are made deacons, as appeareth in their

*Feild sup.
Mason epi.
ded. in cossec
of Matthew
Park An. 2
Elizab. &c*

*Stat. an. 27
Eliz. cap. 2.
Stat parla.
1. Iacob. &c*

Obiect.

*Booke of Or
din. in ord.
Deacons, &c*

Rituall, of soe named, consecration, and soe strictly obseruing the protestant Religion that they persecute the contrary, are by this meanes exempted: I answere: there is noe such prouision, or exemption for such men, in that statute. But the exemption there, onely concerneth, and enfraunchizeth catholicke preists, that then were come into England, and had the time of fourtie dayes to depart, or such as should after come into England, and within three dayes, soe (as they terme yt) conforme themselues, and noe others, for euidence whereof the very wordes of that prouision and

Statut in exemption, beethese, that followe. *Provided parliament alsoe, that this Act shall not extend to any such* te-
An 27. suite, Seminariè preist, or other such preist, deacon
Elizab. c. 2. or Religeous, or ecclesiasticall parson, as is before
§. provided mentioned. as shall at any time, within the said
also, that. fourtie daies, or within three dayes after that hee
 shall hereafter come into this Realme, or any other
 her highnes dominions, submit himselfe to some
 Archbishop, Bishop of this Realme, or to some Iu-
 stice of peace within the countie, where hee shall
 arriue or lande, and doe there vpon truely and sin-
 cerely before the same Archbishop, Bishop, or suche
 Iustice of peace, take the said oathe first fortke in
 Anno primo, and by writtinge vnder his hand con-
 fesse, & acknowledge, and from thence forth con-
 tinue his due obedience vnto highnes lawes, &c.
 Hitherto the exemption of their lawe, which
 by noe meanes possible can bee applyed to their
 english ministers, none of them being in ei-
 ther of those onely two exempted cases. Ther-
 fore, neither by the lawes of God, or this king-
 dome, it can bee lawfull to communicate with
 english

english ministers in their seruice, and Religion, without extreame, capitall, and damnable perill, by their owne testimonies, *M. Speed* That Speed addeth all communicating with married preists, are excommunicated by generall Councell. *pag. 421.*

The 3. particular Protestant Demonstration, for Catholicks iust Recusancie, is: Because the not preaching of the word of God, a thinge essentiall to the true church of Christ, in Protestant doctrine, is not amonge them, by their owne testimonies.

AND by this it is euident, that they have not the other two protestant Notes and properties, of the true church, *preaching of the puer worde of God, and sacraments duely ministred in the congregation of faithfull men:* for as the sacraments cannot bee duely ministred, where there bee not due Ministers of them: soe the puer word of God cannot possibly, lawfully, and truely bee preached without preachers of yt: for sacraments duly ministred, and due ministers of them, as alsoe the word of God truely preached, and true preachers of yt, bee *correlatiues* which *mutuo se ponunt & auferunt*, come and goe together, as logicians and reason teach vs. Therefore S. Paule knowing how vnpossible a thinge it is, for the truth of Christs Ghospell to bee preached without preachers, and true ministers lawfully ordeyned & sent, expresseth it by this gradation.

Articn. 19.

Rom.ca. 10 as these protestants themselves translate him.
vers. 14. 15. How shall they call on him, in whom they haue
 not beleueed; and how shall they beleue in him of
 whom they haue not heard? and how shall they hea-
 re without a preacher? and how shall they preach,
 except they bee sent? And therevppon these en-
 glish protestants in their moſte authorized Ar-
 ticles, vtterly disable all that are not lawfully
 called to theſe functions. And D. Couell giueth
Art. miniſt. a reason of it in theſe wordes: *The church hath*
in the con noe reason to heare their voice, whom Chriſt hath
greg.art. 23 not commaunded to feede his ſheepe.

Couell exa. Secondly there is made demonstration befo-
pag. 130. re, firſt in generall, that all groundes and rules
 in diuinitie, ſcriptures, traditions, Popes, Coun-
 cels, fathers, &c. are againſt their doctrines and
 opinions: as alſoe that in particular in euery
 cheefe Article queſtioned betweene Catholicks
 and them, they are in vnexcusable error, by
 their owne teſtimonies; therefore the pure
 word cannot bee preached by them, their
 church conſequently is not by their owne defi-
 nition, the true church, nor any hope of ſalua-
 tion to bee had in their Religion: And ſoe they
 are not to bee communicated with in ſuch bu-
 ſines.

Further I argue thus: noe ſocietic or congrega-
 tion of men hauing by their owne confeſſion,
 errors in matters of faith, to bee rectified and
 amended, hauing erroneous concepts, deſi-
 ring, ſeking, or wanting reformation in mat-
 ters of beleete, can bee ſaid to haue the pure
 word of God preached with them: But theſe
 english protestants by their owne confeſſion
 are in this ſtate: Therefore the pure worde of
 God

God is not preached with them. The maior proposition is evidently true: for as nothinge is soe vndoubtedlie true, as the worde of Gods, which by noe possibilitie can bee vntrue, and the pure word of God cannot bee vnpure and false: Soe errors in matters of faith to bee rectified, amended, &c. cannot by any meanes bee said to bee pure, the worde of God, or truth, but the quite opposite, vnpure, the word of the deuill a lyer, and falsehood. The minor proposition is thus proued by these protestants: first D. Willet is soe absolute, that their english protestant church is erroneous and false in doctrine, that M. Parkes writeth of him in these words. *M. Willet exclaime meth moste bitterly against the protestants english church in the preface before his Antilogie. D. Couell turning his speech to our kinge for Correction, hath these words. The church of England which hath prostrate at your graces feete, desireth not to be fauoured in her errors, nor to haue her corruptions warranted by authoritie. D. Willet telleth vs it, hath erroneous conceits. it hath errors in doctrine. The petition of the millinarie Puritans write how erroneous the english protestants church is, and far from hauing the pure word of God preached in yt. And the two vniuersities in their Answer, submit their Religion to bee corrected or altered as the kinge pleased. And the kings Maiestie him selfe in publicke parliament vseth these words: I could wish from my hart, that laying willfullnes aside, wee might meete in the midst. I would for my owne part bee content to mee- te them in the midd way, that all nouelties might be renounced. These hee testifieth of the english*

*Parkes ag.
lymbo p. 10
Couell ex d.
p. 212. 213.*

*Willet sup.
E pag. 43.
petition of
1000. &c.
Answer of
the vniuer-
sity.
King speak
19 mart.
An. 1603.*

Conference
pag. 47.

protestant Religion. And in the Conference at Hampton Court, as their Bishop Barlowe relateth it: *concludeth this point as all the rest, that errors in matters of faith might bee rectified and amended.* Then if the kinge and whole protestant assembly, & *all the rest* concluded, that the *errors in matters of faith might bee rectified, &c.* Their opinion was, that they had errors in matters of faith, and soe not the pure word of God, which by noe possibilitie can admit such errors: nor any one least error at all in Religion.

Couell exā.
pag. 199.

Againe thus I argue: None that haue beene condemned about articles of faith, or as hereticks by generall councell, haue the pure worde of God, or may bee communicated with, in such religeous things: but the english protestants are such, by their owne iudgements: Therefore they haue not the pure word preached, nor may bee communicated with in Religion. The maior proposition is evidently true, and shall more largely bee handled in my chapter, that these english protestants by their owne testimonies are hereticks, in the meane time D. Couell writing how wee may not communicate with such men, doth thus define them. *Hereticks are they, whose directly gaynesay some article of our faith, and are, or haue beene condemned, by some generall Councell.* The minor proposition, that our english protestants haue beene thus condemned by their owne confession, not onely by some one generall Councell, which this protestant D. alloweth for a lawfull condemnation of men for hereticks, but by many Councells acknowledged by themselves for

gene-

generall, is proved by them before: And for this place their generally allowed Article shall suffice, sett downe in these words. *Generall Councils may err and sometime haue erred, euen in things pertaining vnto God, wherefore things ordeyned by them as necessarie to saluation, haue neither strength nor authoritie, vnlesse yt may bee declared that they bee taken out of Holy scripture.* And how declaration with them in this poynt consisteth in their owne priuate deduction (for they can neuer haue any to bee esteemed publicke against a publicke generall) is thus testified by M. Wotton and the authorized priuiledg to this booke; *deduction from scripture maketh a matter of faith.* By which Rule, if priuate men may soe censure generall councils, there neuer was, or can bee any heresie. Therefore by this doctrine in all probabilities the english protestants assuredly know how they haue beene condemned for hereticks, and are as such to bee auoided in communication of Religion. Otherwise they would soe extoll priuate and fallible deduction, aboue the authoritie of generall Councils, to say that these may err, and their priuate deductions are such warrant for them, that they should priuiledge a man to write in all their names in this maner: *Wee acknowledge both and holde all matters concluded logically out of the scriptures, to bee the word of God, as well as if they were expressly sett downe in yt, worde for worde.* And yett they generally teach, as before, that their church hath errors in doctrine, and that neither prince, nor any amonge them is free from error. Then noe man is left to make these their pretended infalli-

Wotton def.
of perk. pa.
467.

Wotton sup.
pag. 467.

Willet art.
p. 43 & 50.

infallible deductions from scripture. Therefore the pure word of God neither is, nor by their writings, can bee preached with them.

Further I argue in this maner; Whatsoever is confidently taught, printed, and published, by men of Religion, is to bee allowed and graunted by all that acknowledg themselves to bee wholly of the same Religion, with them, in all things esseriall: But the hauing of the pure worde preached, though essentiall in Religion, is yet denyde by these consenting protestants to bee in their church: Therefore they must graunt it is wanting with them. The maior proposition is evidently true; otherwise they should not agree, but dissent in essentiall things. The minor is thus proued by these agreeing protestants.

Jacob Reasf.
pag. 52.

pa. 52. 53.

Jacob reasf.
episc. dedic.
pag. 51.

Jacob exhor
pag. 82.

pag 79. 8:

Aduertise-
ment An.
1604. pag.

writeth in these words: *the protestants flocke of England cannot expect that heauen shall bee opened unto them* And thus further: *The english protestant Religion diminisheth the honor, and dignitie of Christ, impugneth the foundation of sauing faith, and is contrary to Gods word.* And thus againe: *Christs owne ordinances necessarie to bee enioyed for our soules health, are wanting in England, there is noe ordinary meanes of saluation to bee had, in the english protestant Religion, euery man wanteth the heauenly foode, and perseruatiue, appointed for vs, of God, the english protestant church wanteth the ordinary meanes appointed of God, for saluation to euery man* Their agreeing protestant author of the booke named *Aduertisement*, speaking of the errors of their english protestant church, writeth thus: *Millions of milliors runne to eternall flames, Christianitie is denyed.*

denyed in England by publiske authoritie. Their Certaine
 thus well agreeing Author of certayne demaunds dem. An.
 hath these wordes: *The protestant Religion of 1605. p. 42*
England cannot bee kept without breach of the
commandments. Therefore the pure word of
 God is not preached with them, their church
 not true, their Religion false, noe saluation to
 bee hoped with them, therefore noe commun-
 ion in Religion to bee yeelded vnto them. And
 this is sufficiently graunted by the protestant
 Bishops themselues, in their publicke Confe-
 rence at Hampton Court, where their beha-
 viour and confession was this, as the protestant
 Author of the first copie, ioyned to that of their
 Bishop Barlowes, setteth downe in these words:
Canterbury, London, Winchester, fell downe on
their knees, and desired, that all things might re-
mayne, leasi the papists should thinke wee haue
beene in error And this is confirmed by a secon-
 de protestant writer, and Copie of that confe-
 rence in this maner: *Bishops of Canterburys,*
London and Winchester makeinge earnest sute.
that all things might stand as they did, leasse the
papists should take offence, vvhoe might say, wee
would perswade them to come to a church ha-
ving errors in yt. Like is the testimonie of a third
 protestant Copie followinge in the same place.
 And D. Morton concludeth this matter with
 this generall protestant Maxime, and grounde
 in their doctrine: *It is a generall Maxime, there is*
none in the church, vvhoose iudgment is of infalli-
ble authoritie. Then an other Maxime is, that
 the protestants church is erroneous, & hath not
 true faith, for euery article of faith being reuea-
 led of God, is most certaine & infallibly true.

Conference
at Hamptō
copie 1. an-
nexed to B.
Barlowes
printed by
lhōwinder.
Copie 2 sup

Copie 3.

Morton
Apol. part.
2. pag. 315.

The 4. particular protestant demonstration, is: because english protestants by their owne testimonies, want the due ministration of Sacraments: an other thinge alsoe essentiall to the true church, by their owne Religion.

AS I haue proued in the former Chapter, that the protestants of England haue not the pure worde of God preached amonge them, because by their owne testimonie they haue noe true and lawfull preachers: Soe I now demonstrate, that they haue not the due ministration of Sacraments, because they want a true and lawfull ministry, and sacred ministers to administer them: for where the due and right Actor and doer of a thinge is not, the thinge cannot bee duely & rightly done, because euery externall Action is an emanation, or doing of the effect from the agent.

Secondly I argue thus: These protestants haue not sacraments: Therefore not sacraments duely ministred. The consequence is evidently true: for where there is noe action or thinge to bee done, there yt cannot bee either duly or vnduely done, because yt can by noe wayes bee done. The Antecedent that these protestants haue not sacraments, I thus demonstrate from themselues: for first they deny syue of those seuen which the Apostolick Romane church receaueth, onely retayning twoe as they themselves

selues affirme, that is Baptisme, and the Lords Supper as they name the moſte holy ſacrament of the Altar. Soe that if but one of theſe twoe, is want'ng with them, they cannot bee ſaid to haue ſacraments in the plurall number, as their definition before containeth, but one onely ſacrament; and if that is either wanting with them, or not duely miniſtred by them, they haue none at all duely miniſtred. Now that the bleſſed ſacrament of the altar is wanting in their church, I thus demonſtrate. Firſt becauſe as they acknowleg, it is to bee celebrated by a lawfully conſecrated preiſt, or miniſter, as ſome of them rather call him, yt ſelfe beinge a ſacrament of greateſt conſecration, and they haue not any ſuch cōſecrated preiſt or miniſter in their church; therefore this ſoe ſacred and conſecrated holy ſacrament, not being without ſuch conſecration and preiſt, is not in their church, and their breade and wyne is noe more a ſacrament then that which in a tauerne is ſet on the table by the drawer of the wine.

And for this preſent it is manifeſtly demonſtrated by D. Couell, and his priuiledging proteſtants, whoe entreating of lawfully called & ſacred church preiſts, or miniſters hath theſe words: *To theſe parſons God imparted power ouer his miſticall body which is the ſocietie of ſoules. & ouer that naturall, which is himſelfe, for the knittinge of bothe in one, a worke which antiquitie doth call the making of Chriſts body.* And in another booke hee writeth thus: *The power of the miniſtery by bleſſing viſible Elements, it maketh them inuiſible grace, it giueth dayly the holy ghoſt, it hath to diſpoſe of that fleſh, which was giuen for*

Couell def.
of Hook. pa.
87.

Couell mod.
exam. pag.
105.

the

the life life of the worlde: and that blood which was poured out to redeeme soules. Where wee see a diuine and miraculous consecration, and grace belonging to both these holy Sacraments, of Order to consecrate, and the most blessed Eucharist the bodie and blood of Christ to bee consecrated: both which as is manifest, are wanting in the english protestants church, by their owne both practise and writings. And to make this matter more euident, if it could bee, and further confirme, that these men want this sacred Order and Sacrament of preisthood to minister this and the other sacraments, hee

Canell def. writeth of yt againe in this maner. *It is a power, sup. pa. 87. which neither prince, nor potentate, kinge nor Cesar on earth can giue. Ministeriall power is a mark of seperation, because it seuereth them, that haue yt, from other men, and maketh them a speciall Order consecrated vnto the service of the masse high in things, wherewith others may not meddle. The Character of Order is an active power, which giueth an Abilitie, publickly to administer the sacraments.* Then the pretended ministry of England, nor being of this holy Order, as is proued from them before, hath noe power to minister sacraments, especiall this which consisteth in soe holy consecration, which they not onely want, but deny to bee exercised.

Therefore there remaineth but one Sacrament Baptisme, which these protestants can by any semblance of reason make claime vnto, & if this were graunted, yett they are allreadie by themselves condemned, not hauing either sacraments duely ministred, or sacraments how soeuer duely or vnduly ministred, and soe haue

noe

noe more of the true church by their owne doctrine. But I will alsoe shew that by their owne testimonie they either haue not this sacrament, or not duely ministred. And thus I argue by their doctrine. Noe ministringe of Baptisme by women, lay men, or any but a lawfully admitted minister is duely ministred: But with protestants in England lawfull ministers doe not baptize by their owne testimonie: Therefore Baptisme with them is noe true baptisme, or, not duely ministred by their owne Iudgment. The maior proposition is proued by his Maiesties Censure in their Hampton Conference, where their Bishop Barlowe speaking of three things to bee then cheefely entreated writeth thus: *The third was priuate baptisme: if priuate for place, his maiestie thought it agreed with the use of the primatiue church: if for parsons, that any but a lawfull minister might baptise any where, hee utterly disliked: and in this point his highnes grew somewhat earnest, against the baptizing by women, and laickes* The first of the other annexed protestant copies reporteth the Kings speache, in this maner: *Hee spake bitterly against priuate Baptisme, saying hee had as liue an ape as a woman should baptise a child* The next protestant copie of that conference speaketh thus: *The kinge concluded against priuate Baptisme. By which it seemeth, that Baptisme ministred by any but a truely and lawfully ordered preist, or minister was not Baptisme: And then to proue the minor proposition, the english protestants of england haue not true baptisme. Because as is proued before, by their owne writings, they haue not true ministers: And soe by*

*Cōferēce at
Hampt.
Courr. pa. 8*

*Copie 1 sup.
Copie. 2.*

comm. booke
the tit. publ.
Baptisme.

Copie 1. of
Conference
sup.

Ormerod
dialog. 1.

their owne publicke communion booke, teaching, that none are admitted into the Church of Christ but by Baptisme: the protestants of England by their owne doctrine, are noe Christians. Which absurditie to follow vpon this doctrine, ioyned with the defect of their protestant ministry, may seeme to haue beene perceaued by D. Bilson their protestant Bishop of Winchester, for that protestant Author of the first copie writeth thus: *The Bishop of Winchester sayde, that if hee tooke away priuate baptism, hee ouerthrew all antiquitie.*

Further I argue thus: The protestants of England by their owne testimonies to bee vsed in the next chapters, and as appeareth alsoe by them allreadie, are hereticks: therefore by their doctrine printed, their children are not to bee baptized; And soe by them there is noe baptism priuate or not priuate amonge them because they onely baptise children. The Antecedent is euident: and the consequent published by M. Ormerod in these wordes: *Children of hereticks, and of such as by excommunication, are cut from the church, may not bee baptised.* Therefore by these protestant positions, noe protestants in England being either to baptise, or bee baptized, there is noe Baptisme among them, much lesse Baptisme duely ministred, which is the poynt in question. And soe not any one sacrament to giue grace amonge them: therefore noe meruaile if soe greate & prophane sins & impieties raigne amōg them, as they testifie hereafter.

Further: whereas it is proued, that Christ instituted all those seauen sacraments which bee vsed in the Romane church, with their gra-

ce, matter, forme, &c. these men do not retayne any one, or not duely ministred by their owne testimonies: Therefore noe true church with them, nor spirituall communion to bee had with them.

To these I add this argument from themselves, soe agreeing together in all materiall things such as sacraments bee: noe companie where the sacraments bee not, or not duely ministred, is the true church, or to bee communicated within Religion: But the english protestant supposed church by their owne testimonies, is such: Therefore it is not the true church, nor to bee communicated within Religion, the maior proposition consisteth of their publicke, and Authorized article of Religion.

Articul. 19

The minor is thus proued by these agreeing protestants, M. Ormerod relateth their sentence in these words: *amonge the protestants, sacraments are wickedly mangled, and prophaned, yea and wickedly ministred.* For confirmation whereof, their Bishop Barlowe hath thus written, by the testimonie of their late Archbishop of Canterbury, and the Lord Chauncellor before the kinge: *The vicar of Rutesdale was proued before the Lord Archbishop to deale breade out of a baskett for the communion, euery man putting in his hand, and taking out a peece.* The protestant Author of the booke named, *An abridgement of Lincoln dioces*, writeth thus, of their publickly allowed practicall of Religion; *It appointeth sondry things, that tend directly to the prophana- tion, of the holy sacraments, either by prostituting them to unworthie parsons, or administring*

Ormer pict
purit. l. 2
& dia.

Cōference at
Hampton
pag. 99.

Abridgment
pag. 72.

61. *Protestants Demonstrations*
them vnreuerently. And D. Willet the stiled
Professor of diuinitie, seemeth to bee of the sa-
me opinion; And therefore couereth to retay-
ne a name of a church vnto them, though they
haue noe sacrament at all, nor baptisme yt selfe
to bee ministred in yt: wherevpon his words
bee thele: *It is erroneous to thinke that Baptisme
and the church can not bee seperated.*

Willet An-
til p. 127.

The 5. Demonstration, is: Because these pro-
testants manifestly acknowledge, that their
pretended church is not the true church of
Christ.

AN D by this it is evidently demonstra-
ted by these protestants against themsel-
ues, that soe longe time pretending to bee re-
sonners of Religion, and church, they are now
conuincd by their owne Testimonies, not to
haue the true church, but rather noe church of
Christianitie att all. For wheresoeuer the pure
word of God is not preached, the sacraments
duely ministred and lawfully called ministers
to doe these things, ther is not the true church,
but rather noe christian church att all: But as
is proued by these english protestants such is
their state and condition: Therefore they ey-
ther haue noe christian church at all, or at the
leaste noe true church by their owne confes-
sion. Therefore noe spirituall communion to
bee had with them, both propositions are
graunted and proued by theses protestants be-
fore, and further may bee confirmed by these
words

words of D. Feild for the maior proposition: *There is and allwayes hath bene a visible church, Feild pa. 21*
and that not consistinge of some sowe scattered
Christians, without order of ministry, or use of
sacraments: for all this we doe moste Willingly
yeeld unto. And againe in this maner. In the Feild sup.
church of God is forvnde an entire profession of pag. 25.
the saving truth of God, Order of holy ministry,
sacraments by vertue thereof administred, and a
blessed unitie and fellowship of the people of God,
&c. under the commaunde of lawfull pastors and
guides. And againe in his second booke hee Feild l. 2.
maketh this a note vnseperable: an vnion or ca. 2. p. 40.
connexion of men in profession, and use of sacra-
ments, under lawfull pastors. Therefore demon-
stration being made, by these protestants them-
selues, that their Church soe termed by them,
wanteth these things, which is the second pro-
position: The Conclusion that their Congre-
gation or pretended church, is noe church, or
not the true church, is manifestly true: and soe
not to bee communicated within Religion.

Further from soe well agreeing protestants in all essentiall things, as they teache vs, I argue thus: Noe societie or companie of men affirmed by themselves, or men agreeing with them in all essentiall and materiall, points of Religion, to bee noe church or not the true church, can in conscience bee taken and esteemd by others differing from them in Religion, to bee the true church, and to bee communicated with in sermons, seruyce, Sacraments &c. But the english protestants are in this condition: Therefore they haue not the true church, nor may bee communicated with in such things.

The maior proposition is evidently true: for
 noe testimonie is greater to a man then his
 owne iudgment vnderstanding, and conscien-
 ce, and of others not differinge, beinge an in-
 ternall lawe and direction vnto all men. The mi-
 nor is thus proued by these their soe well
 agreeing protestants themselues: whose senten-
 ce is thus sett downe by D. Couell in these
 words: *The statute congregations of England are*
noe true churches. And againe in these termes:
the protestant church of England is noe church at
all. And further thus: *the protestants of England*
haue noe forme of a church, M. Ormerod like-
 wise doth thus register their Censure, against
 themselves in this order: *The protestant church*
is not the true church of Christ. And thus againe:
the protestant church in England is not the true
church-church, it hath not soe much as the outward face
and shew of the true church. Then because D.
 Feild with others assure vs, *there is noe part of*
heavenly doctrine more necessarie in these daies,
 then to knowe the church, and true sponse of
 Christ; and that there is noe saluation, remission
 of synnes, or hope of eternall life out of the church.
 This must needs bee a moste necessarie, essen-
 tiall, and materiall point in Religion; otherwi-
 se nothing is, or can bee necessarie, essentiall,
 or materiall, wherefore seinge their protestant
 Archbishop of Canterbury their protestant
 Bishop of Peterborough, their Doctors Merton,
 Suiccliffe, Willer, Wotton, Pouvell, Middleton,
 and all protestants as they teach, doe hold that
 they all agree in euery essentiall point, & none
 of papists and liers affirme the contrary, and noe
 Goliath can proue ye, they all agree and must
 conclude

conclude, that the protestants haue noe church, *p. 28. Council*
or not the true church : And soe noe spirituall *ag. apologat.*
communion is to bee had with them. *epist. pag.*

48. 52. &c.

The 6. particular protestant demoustration. for
Catholicks iust Recusancie, is: Because En-
glish protestants by their owne testimonies,
are hereticks, and moste notorious here-
ticks.

FURTHER I proceede in this matter, with
this demonstration: noe societie, companie,
or fellowship of men, that by their owne te-
stimonies, or hereticks, may bee communica-
ted with in spirituall things : But these english
protestants are such: therefore not to bee com-
municated with, in such busines. The maior
proposition is thus proued by these prote-
stants. Their Bishop D. Doue writeth thus:
This proposition noe hereticks nor Scismaticks are Doue per-
to bee communicated withall, is vndoubtedly true, *suas. pag.*
because it is grounded vppon scripture. Tit. 3. Ioh.
ep. 2. Rom. 16. M. Hull teacheth by many examples *Hull Rom.*
and testimonies of scriptures, and antiquitie in *pol. p. 30. 31.*
this maner : Wee may not communicate with *32. 33. 34.*
hereticks and men of a diuers Religion. M. Orme-
rod is of the same opinion, M. Powell writeth *Ormer. pag*
thus: With Idolaters & hereticks. good men ought *p. 51. Powell*
to haue noe communion. D. Sutcliff handleth this *conf. pag. 8.*
point more at large: and first citeth the Loadi-
cean councell can. 21. 32. 33. which doth directly *in concl.*
condemne communion with hereticks, either in *Sutcl. exam.*
of petii p 9.

Mariadge or in prayer. And hee further speaketh
 thus: The fourth councell of Cathage cap. 70. for-
 biddeth cleargie men all festings and fellowship
 wvith hereticks and Scismaticks. Alsoe against
 communion with such people hee citeth these
 Sutel. sup. scriptures. Deuter 13. Psal. 16. Deut. 16. Dent. 29.
 1a. 5. 6. 7. 8. Zephan 1. Matth 7. Matth. 16. Gal 5. Apocal. 2.
 num 16. Iosue 23. 2. Corinth. 6. And calleth euen
 the tolleration of any false hereticall Religion, re-
 pugnant to Reasons of Religion. and holy scriptures.
 Hee telleth further; such communion is reprovued
 by the authoritie both of the fathers of the church,
 and of aumtient christian Emperors. For fathers
 sup. pa. 10. hee citeth S. Athanasius, Gregorie Naziancen,
 11. cap. 3. Hierome. Augustine, Ambrose, Irenaus, Dionysius,
 Heraclas. Optatus of Meleus. And addeth thus:
 Eusebius l. 7. hist. c. 6. by the authoritie of Dyoni-
 sius and Heraclas, proueth, that such as conuer-
 se wvith hereticks are excommunicate. For Em-
 pag. 11. perors hee alleadgeth the degrees of these pri-
 matiuie christia Emperors; Constantine, Gratian,
 Valentinian, Theodosius, Arcadius, Honorius,
 Martinianus, and Iustinian. And to conclude,
 that all protestants will seeme to bee of the sa-
 me opinion, the protestant Author of the booke
 Abridgment of a booke of the ministers
 An 1605. of Lincoln dioces, writeth thus: By the iudgment
 pag. 18. of the godly learned of all churches, and ages, vvh
 haue constantly taught and giuen testimonie to
 this truth, that Christians are bounde to cast of the
 ceremonies, and religious customes of pagans,
 Iewes, Idolaters and hereticks and carelessly to
 Sup. pa. 18. shun all conformitie wvith them. And for this
 19. 20. 21. auoyding of communion, hee citeth the first ge-
 22. 23. nerall councell of Nice, Augustine, Tertullian, Pope
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Melchhiades, Ambrose, Gregoris the greater, S. Leo, the church of Scotland, Oecolampadius, Calvin, Bucor, Musculus, Peter martyr, Beza, Zanchius, Pezelius, Mollerus, Szegedinus, Danaus, Michabaus, Zepperus, Wigandus, M. Rogers, the late Queenes intunditions, her Canons, Bishop Iewell, B. Pilkinton, B. Westphalinge, Bilson, D. Humfry, D. Fulke, D. Andrewve, D. Sutcliffe, and other protestants. Soe that wee see, by these men, that this is onely the doctrine of the primative Councells, fathers Emperors and the present catholicke church, but generally of protestants themselves.

The second proposition, that these protestants are hereticks, is directly proued before by their owne writings: for men obstinately settinge vpp, and mayntayninge against their lawfull superior, and commaunding Authoritie, a congregation of men wanting true preaching of the word of God, due ministracion of sacramens, and an intruded and vsurped ministry, as by their owne testimonies they haue longe time done, and still doe, must needs bee hereticks. For thus they define heresie: *Hereticks are men obstinately erringe in some fundamentall poynts.* Such as these bee by their owne doctrine before. And these againe: *Hee is an hereticke, which soe swarueeth from the wholesome doctrine, as contemning the iudgment both of God, and the church, persisteth in his opinion, and breakeb the peace of the church.* As these men haue longe time done in the highest degree and soe still perseuere.

Secondly, as I haue alsoe proued before, D. Couell ex^h. Couell writeth thus: *Hereticks are they, whose* pag. 199.

Couell ex^h.
pag. 202.
Ormerod
dial. 2.

directly gaynesay some article of our faith, & are, or haue beene condemned by some generall Councell. But these protestants are in this state condemned, as they haue acknowledged in diuers such articles, by diuers councells which they write and testifie to bee generall, as the second Nicene Councell, the Councell of Florence, Constance Laterane and others, and not in some one article of faith, though that by their recited definition were sufficient to make them hereticks, but in all or the cheefest articles of their Religion, and yett not onely obstinately they defend their Errors against these allowed generall Councells, and the whole Catholicke church, but moſte ynchristianely and heretically haue in their subscribed article condemned these their lawfull iudges, to haue erred in those things: which is the greatest and moſte notorious act of heresie, that can bee, and such as destroyeth all true Religion. Therefore by their owne Censure they are notorious hereticks, & not to bee communicated withall, in matters of Religion.

Articu. 19.

Thirdly I suppose in this place breesely, which these protestants before haue testified at lardge, that they all agree in *fundamentall points*, without variance at all, And that definition of heresie by them before, *Hereticks are men obstinately erring in some fundamentall point*: And I argue these: whosoever by themselves, pretended to agree in all fundamentall, essentiall and materiall things, are yett by themselves often censured, denounced and adiuged to bee hereticks, are to bee esteemed for such, and not to bee communicated with in Religious

Couell exā. pag. 202.

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geous things: But these english protestants by
 their owne Censures and iudgments are in this
 condition: Therefore to bee esteemed, and in
 spirituall communication to bee auoided as
 hereticks. The maior proposition is evidently
 true: for as the christian philosopher writeth:
Satis firmum argumentum est, &c. That argu- *Lactantfr-*
ment or euidence that is giuen of the enemyes *mian. Insti.*
themselues, is stronge enough to proue the truth: *l. 4. de vera*
 for noe man will deny that, which both friends *sup. cap. 12.*
 and opposites affirme. The minor proposition,
 that english protestants by their owne censu-
 res are hereticks is proued by them in this or-
 der. D. Willet writeth in these words: *prote-* *Villet apud*
stants haue sett a foote straunge nouelties, & pa- *Parkesp. 20*
radoxes, vvhirle pitt poynts, bubbles of new do-
ctrine, straunge and unsounde positions, contrary
to the scripture. Therefore by their doctrine, he-
 reticall; and they bee hereticks, which M. Par- *Parkes ag.*
 kes speaking of them plainly testifieth in these *lymb. in pres*
 words: *they haue pestilent heresies.* And againe: *sup. ep. ded.*
They are hereticall, and sacriledgeous. M. Orme- *Ormer.*
 rod writeth of these soe well agreeing prote- *dial. 2.*
 stants in this maner; *They are in the compasse of* *Ormer. p. 12*
heresie. And againe; *They doe resemble the Ana-* *par. intiul*
baptists, condemned hereticks, in aboue foure- *Ormer.*
score severall things. And further these; *They ioy-* *dial. 1,*
ne sondrie things vvith the pharises, Apostolicks,
Arians, Pepusians, Petrobusians, Florinians, Ce-
rinthians, Nazarens, Beguardines, Ebionites, Ca-
tahabbites, Catherists, Iouinians, &c. All which
 bee condemned hereticks; both by this mans,
 & other protestants iudgment. And hee addeth
 further in these words: *there vvas scarce here-* *Ormer.*
sinmented by old hereticks which they haue not *dial. 2.*
ioyned

ioyned in, reuue and reuevvs vvith fresh and new colours. Therefore by their owne testimonie they are hereticks; if hereticks, or notorious hereticks bee hereticks.

Againe I argue in this maner; whosoever are obstinate in their errors, being such, that strike at mayne points of faith, shake the foundation it selfe, heauen and hell, the diuinitie, humanitie, and the verie soule, and saluation of Christ, are to bee auoyded as hereticks; But these english agreeing protestants, by their owne writings, are such; Therefore to bee auoyded as hereticks. The maior proposition is euidently true. The minor proposition is thus proued by M. Parkes, whoe in his booke dedicated to their late Archbishop of Canterbury D. Bancroft writeth of these agreeing protestants in these words: *They are heads stronge, and hardened in error, they stricke at mayne points of faith, shaking the foundation it selfe, and calling in question heauen and hell, the diuinitie and humanitie, yea the very soule and saluation of our Saviour himselfe.* Therefore hereticks by their owne testimonie.

Parkes
epist. dedic.

Further I argue thus; whatsoeuer pretended Religion, doth foe swarue from the holy scriptures, and Gods commaundments, that it cannot bee kept without breach of them, and is foe notoriously impious, that by those of their owne profession, and accompted godly amonge them, it hath beene accompted to haue noe lawes, noe good order, noe discipline &c. is hereticall; But the english protestant Religion by their owne confession, is such: Therefore hereticall, and not to bee communicated with in spiri-

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spirituall things. The maior proposition is manifestly true. And the minor is thus proved by these protestants themselves. The english protestant author of the booke named *certaine demaunds*, writeth in these words: *the protestant Religion of England cannot bee kept without breach of the commandements*. M Ormerod writeth thus: *it hath beene concealed by godly men in forreyn Centreyes, that the english protestants haue noe lawes, noe good orders, noe discipline, but that every man may doe what hee list*. Therefore if their owne godly brethren in Religion, and by their owne Relation, as he ther reproveth, haue thus concealed of them, it will bee pardonable in Catholicks to thinke of them as themselves doe and reporte; and soe wee may not communicate with such hereticks; especially when D Couell againe writeth the like in this manner; *The begynnings, the proceedings, & the end of them, both in England and Scotland, serue to this end, that order may cease*. Therefore they are hereticks.

Cert. demaunds Answered
1605. p. 42.
Ormer. pist
par. c. 3.

Couell desc.
of Hooker
pag. 24.

And to passe ouer this generall state of heresie, whereof they are thus manifestly conuicted, by their owne testimonie, I will breiefely sett downe, how by their owne confessional-soe, they are guiltie of diuers other particular, and singular heresies, errors, and paradoxes in Religion, suffered, allowed, and maintayned amonge them; and soe consequently for that cause alsoe not to bee communicated with in matters of Religion; some of them bee recorded or mayntayned by these protestants. M Ormerod setteth downe one of their doctrines in these words; *children of hereticks, and of such as*
by ex-

Ormer
dial. 1.

Protestants Demonstrations

by excommunication, are cut from the church, may not bee baptized. By which opinion ioyned with their other protestant doctrines before, the children of all protestants must needs bee damned, because there is noe saluation without baptism. Their Bishop of Winchester D. Bilson writeth these; *I doe not finde any scriptures that allowe the Sainds deceased, the same place of glorie, where Christ now is at the right hand of God, in the highest heavens, till the laste day come.* Then if noe scriptures teach yt, protestants receauing noe other rule, cannot beleue yt, and soe by D. Couells sentence; *they dissolue that communion of Sainds, which wee professe to beleue as an article of Gods trueth.* The doctrine of Christs discent into hell is an article of our Creede, & the protestants censure puritans for hereticks for denying of yt; yett M. Ormerod a professed writer against puritans condemninge them of many heresies reacheth this doctrine; *The beleefe of Christ descending into hell, to fetch prisoners thence, is like the fable of Hercules, greing to hell to fetch thence Theseus, Pirothous and Ceyberus.* Thus hee hath written with publicke applause and priuiledge, of this Article of our faith. Therefore M. Parkes setteth downe their protestants opinion herein in this maner; *Christs discent into hell is noe Article of our Creede, but an intruded fable, a patch which some Cobler, or patcher, patched to the Creede; it is against the Analogie of our faith, it ingēdresh many incoūeniences, many absurde opinions, friuolous fables, and phantasticall visions.* The common opinion of protestants in their arguments against transubstantiation, & Christs reall presence in the blessed sacrament, of the

*Bilson suru
p. 541. 552.*

*Couell ag.
Burg. p. 90.*

*Ormer.
dial. 2.*

*Ormer. pa-
ganot. pag.*

Parkes p. 92

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of the altar, is that, the true naturall properties
 of a bodie cannot bee seperated from yt. Yett
 M. Powell with priuiledge writeth thus. *The* *Powell de*
bodie of Christ after his resurrection had not the Antich. p.
naturall properties of a bodie. Then by their do- 499.
 ctrine yt was not a true bodie, and soe noe true
 resurrection, and that article of our Creede also
 is publickly denyed: and soe there is noe re-
 surrection of the bodie, as followeth by S. Pau-
 les doctrine and reasoning thus, by their owne
 translation: *if Christ bee not risen, the is our prea-*
ching vayne, and your faith alsoe is vayne, and if
Christ bee not raised, your faith is vaine, you are
yett in your synnes. And soe they which are a shee-
pe in Christ, are perished. And soe there is noe
 Resurrection, of the bodie noe immortalitie
 of the soule by this doctrine, for a thinge peri-
 shed is not, but hath ceased to bee. Therefore
 M. Parkes writeth of these protestant as before:
they strike at mayne points of faith shaking the
foundation it selfe, and calling in question heauen
and hell, the diuinitie and humanitie, yea the verie
soule and saluation of our sauour himselfe. And
 to make it apparant that they generally giue
 way to all infidelitie; The same M. Powell hi-
 ghely commended by D. Sutcliffe, writeth thus,
 with publicke approbation; *it is noe more cer-*
taine that God is in heauen, Creator of visible &
inuisible things, and Iesus Christ the true messias,
then that the pope of Rome is the greate Antichrist
and the papall church the synagoge of Antichrist.
 But I haue made euident demonstration befo-
 re, by their owne testimonies, that it is soe far
 from truth, or apparance thereof, that the pope
 is Antichrist, or the papall church his Sinagoge.

that

1. Corint. 14
 v. 14. 17. 18

Parkes epi.
 dedic.

Powell pres.
 l. de Antich.

that they haue proued that church to bee the true church of Christ, and the Pope to bee the true lawfull vicar of Christ, supream head of his holy catholicke Church, on earth; and to whome all Christians in the worlde doe owe obedience in religious busines. Therefore these protestants by their owne published and priuiledged writing haue denyed God; And Christ Iesus is not the true Messias by their doctrine. Then noe meruayle though D. Feild D. Willer M. Powell and others deny the virginitie of our ladie (for shame I omit their vnseemely words) and others write: *David is still in hell to this day*: when they teach that Christ deliuered none from thence, neither is the Messias. Yet other protestants sette all men at libertie, to belecue, and lyue as they list, to bee turkes, lewes, pagans, or whatsoeuer, for they shall all bee saued, not withstanding by Christ whome they haue these dishonored and denyed; The words of the protestant Author of the booke called Suruey, &c. bee these; *The english protestants teache that Christ hath actually and effectually redeemed all men whatsoeuer*. Therefore by them all men turkes, lewes, pagans, &c. must needs bee saued; because an act, and effect acted and effected, cannot bee vnacted or vneffected. M. Wotton seing how other protestants had ouerthrowne the lawe and Religion of Christ, laboureth for himselfe likewise to euacuate the promise to Abraham, and the lawe of Moyses, and leaue all mankind in originall syn contracted from Adam and writeth thus; *Circumcision was not provided for remedie of originall sinne, any more then for actuall, neither did it reme-*

Feild l. 3. c.
3. p. 29. will
Antil. p. 13.
Powell l. de
Antichrist.
p. 474. &c.
apud parkes
pa. sect. 23.

Surv. of cō.
B pa. 119.

Wotton def.
of perk.
pag. 447.

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It remedie the one or the other. The like heresies, and detestable errors publickly printed, and priuiledged amonge them, as alsoe their Authors, and mayntayners are too many to bee alleadged; therefore to giue some coniecture of the rest I will propose one Doctor and Professor of diuinitie in their church, a man highly commended in protestants iudgment, whoe to omitt all other his booke and erroneous places in them, in one onely place of his publickly warranted and priuiledged Antilogie. This professor Doctor Willet writeth thus: *Tyn-* *Willet An-*
dalls opiniōs are sounde & good doctrine as hee pro- *til pag. 203*
pounded them, and M. Foxe maintaineth them. Some of them as they were propounded by Tyn- *Foxe to, 2.*
dall and maintayned by Foxe doe followe in mon. in
these words: The lawe maketh vs to hate God. It Tyndall first
is vnpossible for vs to consent to the will of God. The edition,
lawe requireth vnpossible thinges of vs. Speaking
 of mā he speaketh thus: *Christ is in thee, & thou*
in him, knitt together vnseperably, neither caſt thou
bee dāned, except Christ be dāned with thee: neither
can Christ bee ſaued, except thou bee ſaued with
him. Euery mā is Lord of other mens goods. I am
 bounde to loue the Turke with all my might, and
 power, yea and aboue my power. There is noe worke
 better then an other, to please God, to make wa-
 ter, to washe dishes, to bee a Sowter, or an Apostle
 all is one, to washe dishes, and to preache is all one
 touching the deed to please God. To worshipp God
 otherwise, then to belecue that hee is Iust, and true
 in his promises is to make God an Idoll. God moued
 the hartes of the Egiptians to hate the people, like-
 wise hee moued kings. Paule was of higher Autho-
 ritie then Peter. If S. Paule were anyue I would

compare

compare my selfe to S. Paule, and bee as good as hee. The children of faith are vnder noe lawe. God bindeth vs to that which is vnpossible for vs to accomplishe: synne cannot condemne vs. Soe longe as the Successors of the Apostles were persecuted, and martyred, there were good christian men, and noe longer. All these and other such damnable positions are mayntayned in one place of this protestant Doctors booke dedicated to his maiestie, appoynted to bee written by their Archbishop D. Bancroft, and published with common priuiledge. Wherevpon, and from such like proceedings the protestant Author of the booke named Aduertisement, speaking of the errors of this their english protestant Religion, writeth thus: Millions of millions runne to eternall flames. Christianitie is denied in England by publicke Authoritie. Of other their heresies, helish errors, and damnable deuises, against the authoritie Regall, and cyuill power of Princes, and such morall affaires, I will entreate hereafter, in the meane time I add these protestant positions, registred by M. Ormerod in these wordes: All synnes are equall it is as greate a synne, to doe any seruile worke vppon the sabbath day, as to doe murther, and committ adultery, it is as greate a synne, to throwe a boule on the sabbath day, as to kill a man. It is as greate a syn to kill a mans cocke, as to kill his Seruant.

*Aduertisement. An.
1604.*

*Ormerod.
dial. 1.*

*Bilson Suru.
pag. 467.*

*Bilson pref.
sup.*

Their Bishop of Winchester D. Bilson setteth downe other their straunge errors in this maner: the protestants cleave not Christ from synne, it was rise in the pulpits, and vsuall Catechismes, that the death of Christ Iesus on the crosse, and his blood shedd for the remission of our syns,

syns, were the leaste cause, and means of our Redemption. And reciting further these protestants doctrines, thus relateth them: *Christ's will was contrary to Gods will. Christ in his agonie knew not Gods will. Christ was forsaken both in bodie & soule. Christ suffered hell Tormentis. Christ suffered the paynes of hell. Christ suffered the death of the soule. the death of the soule & such paynes and sufferings of Gods wraithe, as allwayes accompanie them that are seperated from the grace and loue of God. God did forsake Christ.* Thus our most blessed Sauiour, Redcemer of mankind, & consequently, both Christians, and all mankind is damned with him by these blasphemous protestants. M. Parkes hath told vs that: *the parson of Christ is prophanely & irreligiously spoken of, the scripture is falsified to faste blasphemie upon Christ, heauen & hell, the diuinity & humanity, yea the verie soule and saluation of Christ our Sauiour himselfe, is called in questiō.* M. Powell hath published with publicke allowāce in his booke printed by Robert Barker the kings printer, this doctrine: *To holde that Christ was a lawe maker is an insolent pseudographema false scripture.* M. Parkes againe complaineth thus: *The Creede it selfe which hath allwayes bene the verie badge and Cognizance, wheroby to discerne and know the faithfull from vnbeleauers, Christians from heathens, and Catholicks from hereticks, is the mayne point in questiō.* Which is cōfirmed by their Bishop Barlowe in his sermon before the kinge in these wordes: *The whelps of those beasts are multiplied with vs in England, of which S. Paule speaketh (1. Cor. 15. 32.) which made a leif of the soules immortalitie, and the bodies resurrection.*

p. 466. 474.
 & def. pag.
 126. 122.
 Bilson sup.
 pa. 490. def.
 p. 134. Bilf.
 p. 426. 486.
 def pa. 131.
 136. Bilf.
 p. 497. 503.
 def. pa. 137.
 138. Bilf. p.
 515. def. pa.
 141. Bilf. p.
 517. def.
 pag. 142.
 Parkes epif.
 dedicat. &
 pag. 139.
 & scil. 20.
 Pouell l. de
 diaphor. ep.
 dedicat.
 Parkes apol.
 epist. dedic.

Barl: form.
 septem. 21.
 An 1606.

D. George
Abb. a-
gainst D.
Hill p. 101.

Powvell ag.
epif apol.
pag. 52.

Therefore seeing these bee the moſte materiall, eſſentiall and fundamentall points in Religion: and their preſent proteſtant Archbiſhop hath peremptorily told vs.: *proteſtants and puritanes did neuer differ in any point of ſubſtance, wee all ioyne in all materiall points of ſaluation, and noe Goliath againſt vs can proue the contrary.* And M. Powell ſaith: *Hee lyeth which ſaith they differ in ſubſtantiall points: they are all guiltie of theſe hereties.*

The 7. particular proteſtant demonstration for Catholicks iuſt reſuſancie, is: Becauſe Engliſh proteſtants by their owne writings are ſciſmaticks.

Doue per-
ſuaſ pag.

FURTHER, that theſe engliſh proteſtants are ſciſmaticks, and ſoe by that title alſoe, not to bee communicated with in ſpirituall things, is manifeſt, by that which is written before; and more directly in this order following. Noe ſciſmaticks are to bee communicated with in Religeous matters: But the proteſtants of England by their owne teſtimonies, are ſciſmaticks: Therefore not to bee communicated with in ſuch buſines. The maior propoſition is euidently true, and before graunted by theſe proteſtants, for this time I will therefore onely cite their Biſhop of Peterborough D. Doue his words bee theſe. *This propoſition, noe hereticks nor ſciſmaticks are to bee communicated withall, is undoubtedly true, becauſe it is grounded vpon*

upon scripture, &c. The minor proposition, that english protestants bee Scismatics, is proued by this their owne definition of Scisme, published by D. Feild in this maner: *Scisme is a breache of the vnitie of the church, the vnitie of the church consisteth in three things. First the subiection of the people to their lawfull pastors. Secondly the connexion and communion with many particular churches, and the pastors of them, haue amonge themselves: Thirdly in holdinge the same Rule of faith.* Then, if Scisme is a breache of the vnitie of the church, and this vnitie consisteth in three things, and soe by breakeinge any of them, Scisme is contracted; if I shall but onely proue, they haue broken this vnitie in one, they are proued Scismatics by their owne proceedings. But to proue them to bee in the highest degree of Scisme, I will make demonstration, that they are guiltie in breakeinge all these vnities. And first concerninge their first vnitie of subiection to lawfull Pastors: I argue thus. At the beginning of protestancie either the pastors of the Romane church namely the Pope, when they reuolted from him were true pastors or not: if they were not, then their pretended ordination and Episcopallitie from thence is voyde, if they were their true pastors, then they are Scismatics for their reuolt and disobedience vnto him.

Secondly I proue yt thus: euery church not clayminge to bee supreme, the superior, mother, or commaunding church, and yett submitting yt selfe and obedient vnto none, is scismaticall: for not to obey a lawfull superior Pastor, is scisme, and their Bishop Barlowe

So Protestants Demonstrations

Parl. serm.
Sept. 21.
1606.

hath told vs before, that maioritie of Bishops is an apostolicall tradition, in all the worlde, engaged for succedinge posteritie, a canon or constitution of the whole Trinitie: Therefore the english protestant church neuer clayminge this maioritie aboue others, and yett obstinately repugnant and disobedient to that, which euer had this Maioritie, which as is proued by them before is the Romane church, must needs bee Scismaticall.

Feild l. 4.

ca. 5 p. 202.

Thirdly D. Feild and these his protestants haue assured vs: That amonge those different degrees of obedience, which wee must yeeld to them, that commaunde and teache vs in the church of God, wee must more especially respect the church of Rome, then Catholicke Doctors, the authoritie of catholicke Bishops, or other churches though apostolicke. Therefore the english protestants soe willfully and maliciously disobedient and contumelious vnto yt, are Scismaticks by their owne iudgment.

Feild l. 3.

pag. 70.

Secondly concerning his second vnitie, whose breach maketh Scisme, and is as hee saith, The connexion and Communion which many particular churches and pastors of them, haue amonge themselves: The english protestants haue not communion, or connexion with any either true or pretended church in the worlde, in their cheefest poynts of connexion, communion, or coordination, as namely in their pretended Bishops, and the manner of making them; in Rulinge their congregation, in the temporall princes supreamacie, &c. Therefore by breach of this vnitie alsoe they are Scismaticks, by their owne Rule. For Confirmation whereof D. Co-
well

hell setteth downe the doctrine of other protestant churches in these words: *there is no church where the government by elders, or presbytery wanteth, it is being as essentiall as either the wordes or sacraments.* And the protestant Author of the booke called Suruey writeth thus: *The english churches differ from all other reformed churches.* That they differ from the Romane and all other churches they willingly acknowledge, therefore they are Scismaticks by their owne Censure. For here wee see, that there is noe true and reall connexion and communion of the english protestant congregation or pretended Pastors, Bishops or ministerie with any either true or pretended church, catholicke or protestant, reformed or not reformed pastors, presbyterie, or whatsoever they will terme them, small the world. And by this alsoe it is euident that they are Scismaticks by breakinge the third protestant vnitie, *In holdinge the same Rule of faith*: for these english protestants agreeing with noe other church, true or false in the Rule of faith as before, must needs be Scismaticks alsoe by this title. And soe moste notorious in this offence of scisme, hauinge obstinately dissolued all christian vnities, by their owne confession.

Further I argue thus: whosoever by mayntayninge their sect or faction in Religion, are forced to such absurdities, that by the testimonies of their owne Brethren in Religion, they make themselues and all of their doctrine to be Scismaticks, are to be esteemed such: But the english protestants are in this case: therefore Scismaticks by their owne sentence. I be

maior proposition is euident : And the minor
 alsoe proued by them before: and now breecfely
 in this maner : The protestant authors of the
offer of Conference, supposing that the english
 parliament protestants will defend their pro-
 ceedings as they doe , write in these words:
*They cannot see how possibly, by the Rules of diuini-
 titie , the seperation of our churches from the
 church of Rome, and from the Pope supream hea-
 de thereof can bee iustified.* Then by their owne
 Rules before , they are scismaticks which the
 same protestants protest expressely in this man-
 ner. *They protest to all the world that the Pope and
 the church of Rome , and in them God and Christ
 Iesus himselje, haue had greate wronge and indig-
 nitie offered vnto them; and that all the protestant
 churches are scismaticall in forsakinge vnitie and
 communion with them . Which is further con-
 firmed by an other of their reformed brethren
 though writtinge some what later then my sixe
 yeares limitation, whoe speaketh in this order:*

*Offer of
 Conference
 pag. 11.*

sup pag. 16.

*Declaratio
 of the mi-
 sterie of in-
 quitie An.
 1612. pag.
 156.*

*As wee haue saide vnto you called Brounists, soe
 wee say to England, and to the presbytery, holdinge
 of the Pope and that profession as you doe ; Then
 haue you of England and all the nations of the ear-
 the synned greately to seperate from Rome, in that
 you were all of one bodie , and members one of an
 other, and being beleeuers in Christ Iesus, they are
 your breithren, and ought not to seperate from Ro-
 me as you haue done . If you of England and the
 presbyterie and you called Brounists did make any
 conscience to walke by the Rules of Christs herein,
 you would not walke towards Rome as you doe.*

Againe I argue in this maner: whosoever are,
 either by themselues , or others that bee in
 their

their opinion learned, and consenting with them, in all essentiall and materiall points, condemned and censured to bee Scismatics, are to bee adiudged, and auoyded as such, in spiri- tuall communications; But these english protestants both parlamentaries and puritanes are in this state; Therefore to bee as such adiudged and forsaken in Religeous communications. The maior is evidently true; because to bee in Scisme which excludeth forth of the true church, out of which by these protestants before, *there is noe hope of saluation*, is a point both materiall and essentiall in Religion. The minor proposition is proued by these protestants, and puritanes, mutually condemning themselves, & their essentially agreing brethren, to bee scismatics. First their late protestant Archbishop of Canterbury D. Bancroft, then of London, in their publick Conference before the kinge calleth them scismatics; yt is thus recorded for action, by their Bishop Barlowe, in these wordes; *The Bishop of London kneelinge downe, moſte humbly desired his maiestie, that the auntient Canon might bee remembred, which saith that Scismatici contra Episcopos, non sunt audiendi.* Scismatics are not to bee heard against Bishops. M. Ormerod speaketh of them in this maner: *They perseuer in inueterate and olde Scisme, which by the auntient fathers and protestants alsoe maketh heresie.* Therefore protestants are both scismatics and hereticks. M. Powell himselſe a puritane writeth thus of them: *They are Scismaticall, they are in scisme, their case is scismaticall, they haue phanaticall giddines, Scismes, factions and innouation, they are sowers of sedition,*

Cōseruēce at Hampton Court p. 26.

Ormer. dial. 2.

Powell conf. pa. 11, 16. 19. pag. 25. 35. 48. 52.

*Parkes Apol
epist. dea.*

*Cert. consid
Ap. 1565.
ep. dedicat.*

*Couell exl.
pag. 139.*

*scisme and fashion, they are scismaticks, they are
guiltie of scisme. M. Parkes calleth them Scis-
maticall, hereticall and sacrilegious, they are
headstronge in Scisme and hardened in error.
How the puritane protestants, vppon the
groundes of our english protestants haue con-
demned all protestant churches to be scismatical
against the church and Pope of Rome, is rela-
ted before, and the protestant author of the
booke named certaine considerations, giueth
this testimonie: *The protestants of England syn
against God in their proceedings, their Religion is
seditious, a sect, Scisme, it is much like to an euill
herbe or vveede, vvhich if it bee not speedily roo-
ted up, but suffered to spreade, vwill soone over-
spreade the gardons of God with vice, and impie-
tie, as there will scarce bee any reume left for ver-
tue and pietie. And D. Couell a man of best tem-
per in writing amonge them, speaketh thus of
their english protestants; The scismes and dini-
fians amongst vs haue made a number renounce
their office. Then if the protestant Minitters
themselues haue thus obserued themselues
to bee in Scismes, and therevppon renoun-
ced their office and communion, Catholicks
may not now begyn to communicate with
them, thus by themselues condemned for Scis-
maticks.**

The 8. particular protestant demonstration, for Catholicks iust Recusancie, is : Because the publicke protestant Service, at which they refuse to bee present, and communicate in, is false, hereticall, iustly condemned and damnable by their owne doctrine.

NOW to come to their pretended church service it selfe, at which, because Catholicks moſte iustly as before, refuse to bee present, and for such Recusancie or Refusall, are moſte vniustly and aboue the measure of punishment of the greatest and notorious syns, excepting treasons and matters of state, punished and afflicted, being conteyned in that their soe called Communion Booke or Booke of common prayers, I argue thus. Noe man may communicate with Hereticks and Scismaticks, especiallie in prayers and publicke seruice, not onely inuented and vsed, without the allowance of the true and lawfull pastors, but directly opposite and repugnant to the highest spirituall authoritie, and iurisdiction: But the english protestants by their owne testimonies before, are in this case: Therefore not to bee communicated with in such prayers and seruice.

Secondly I argue thus: noe new deuised order of prayer deuised by, consortinge vnto, and in it selfe conteyninge and approuinge a Religion contrary to holy scriprures, both the writ-

ten and vnwritten word of God, generall Councells, decrees and doctrine of the prime Popes, and fathers, and to all churches of Christendome, both present, and heretofore, derogatorie both to the triumphant, militant, and patient church of Christ, where all sacraments and instruments of grace either are absolutely denied, or soe vnduely and prophane-ly vsed, that all grace by them is taken away from the lyuinge, from them that die, from Cleargie, from laitie, for the married, vnmarried, olde, younge, Ritch and pore, and where there is noe true ministry, nor church to haue any hope of saluation in, may bee communicated withall, especially if these moeste greuous and enormous absurdities and inconueniences bee proued and made apparant by the cheife professors themselves of such a supposed Religion: But the lamentable case and condition of these english protestants as is demonstratiuely proued by them befor, is such, as is her recited: Therefore their seruice not to be communicated with, vnder moeste damnable and desperate syn.

Thirdly I argue in this maner: whatsoeuer seruyce, rite of sacraments, or fashion of prayer was condemned by the best learned protestants of England, Scotland, Fraunce, &c. to bee foolish trifeling, and by reason apparant, to bee disallowed, and yett was deuised, and allowed by the onely authoritie of an vnlearned childe, kinge Edward 6. and Queene Elizabeth a woman, not onely repugnant vnto the publicke approved office of our mother and commaunding church, the church of Rome, but different from the custome of all protestant churches

thes, may not bee communicated withall: But the english protestant Service and booke of common prayer is such, by these protestants themselves: Therefore by them not to bee communicated with. The maior proposition is evidently true: for the service that should bee soe receaved by any particular and not commaunding church (as the english is not, against) the vse, order, and doctrine of all other churches, true or pretended, must needs bee both scismaticall, and hereticall. The minor proposition is thus proued: first that the english protestant service is repugnant vnto the publicke service of the latine, greeke, Armenian & other auntient churches, it is euident by their liturgies, Masses, litanies, &c. containing the doctrine of transubstantiation, prayer to Saints, for the deade, &c. how it differeth from other protestant churches, and was condemned by the best learned protestants of them, is thus proued by protestants themselves. First D. Couell writeth in these words: *The protestant Bishop of London Ridley* (a cheefe martyr with M. Foxe) wrote vnto M. Grindall (after their protestant Archbishop of Canterbury, that a man of witt and learninge may finde so make apparant reasons against the booke of common prayer. Then I may first conclude that this their pseudomartyr, practizing that Booke and service against witt and learninge, was either vnlearned and wittles, or without Religion, grace and conscience, or both, as others succeding vnto him bee by his Censure, and such Booke and service not to bee communicated with. And to shew that this opinion of their Bishop Ridley, was

not

Miss. S. Iacobi Christi Basil. Æthiopum Mussarob. Gregor. &c Couell against Burg pag. 69.

not singular but common amonge those first protestants, he writeth thus in another treatise:

Couell xix. *The first protestants of this kingdome in a letter*
pag. 72. subscribed with elouen of their hands, whereof
 Knoxe Gilby, Whittingam, & Goodman were fou-
 re, moste of them suerly hauing both learninge, &
 iudgment, call the english protestant Ceremonies,
 trifles and superfluous Ceremonies. From whence
 I first conclude, that their seruice soe censured
 with soe many learned and iudicious men, as
 this protestant esteemeth them, may not bee
 communicated with. Secondly I conclude this
 their protestant Religion and seruice to bee
 new against all former churches and ages and
 soe hereticall. For hee callerh those Censurers
 of the communion Booke first deuised vnder
 kinge Edward 6. *The first protestants of this king-*
dome. Therefore this thei religion neuer main-
 tained, or taught before, is new and hereticall.
 For Scotland this protestant Doctor hath told
 vs before, that Knoxe their cheife protestant
 disallowed this their seruice: which hee testi-
 fieth alsoe in his booke against Burges in these
 words: *Knoxe disallowed the communion booke.*
Couell a- And the same of Knoxe was soe highly applau-
gainst Bur
pag. 69. ded with protestants; That D. Sutcliffe hath
 tolde vs before, that their Brethren in Scotland
 had imposition of hands from Knoxe: therefore
 Knoxe not being a Bishop must needs bee an
 Apostle extraordinarie, or greater in his iudg-
 ment. For France and Suiterland Caluine and

Couell sup. Bucer are renowned amonge protestants, and
pa. 69. 122. yett the same protestant Doctor writeth thus:
pag. 47. Bucer Censured the communion booke, Caluine
 censured the communion booke, so conteyne many
 fooleries,

fooleries
 Caluine
 to all c
 sure o
 into l
 foolis
 was t
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fooleries. And in an other booke in this maner: *Examinat.*
Caluine, whoe was in maner of an Oracle of God pag. 185.
 to all churches that were reformed, gaue this Cen-
 sure of the english communion booke, translated
 into latine, to haue his iudgment of it, that many
 foolish things were in yt, not that puritie which
 was to bee desired, vvas to bee filed from the rust,
 corrected and many things cleane taken away.

For Germanie the protestant Author of the Re-
 lation of the state of religion hath these words:
The princes and people in Germanie haue Calui-
nists in greate detestation, not for bearing to pro-
fesse openly, they vwill returne to the papacie, ra-
ther then euer admitt that sacramentarie & predi-
sinarie pestilence Therefore Catholicks may not
 communicate with their country protestants,
 in their english seruice see generally condem-
 ned, both by themselues, and all forreyne pro-
 testants. Againe I argue thus.

Relation of
Relig. 452

Noe seruice, or fashion of prayer, and Sacra-
 ments, that is by the practizers of them, and
 those which in their Iudgmēt agree with them,
 in all materiall points, condemned to haue
 grosse errors, manifest impieties, grosse and
 palpable repugnancie, euen in necessarie and
 essentiall points of Religion, misapplyeth scrip-
 tures to countenance errors, is naught and
 may bee communicated with: But the english
 protestant seruice, and Booke thereof, is such:
 therefore not to bee communicated with. The
 maior proposition is euidently true: And the
 minor is thus proued by these protestants. M.
 Ormerod recordeth the Censure of english
 protestants vppon it, in these words: *The booke*
of common prayers and the whole order of prote-
stants

Ormerod
dial. 1.

Ormer. p. 27.
purit. d. 3.

Couell ex. a.
pag. 179.

Cert. Conf.
lex. An.
1605. p. 10
11. 12. 13. 17
Suru. p. 8.
20. 24.

Abbridgm.
of luic. dioc.
pag. 15.
pag. 17.

pag. 73.

pag. 74.

pag. 75.

stant service, is condemned. And to shew that they which thus censured it, were allowed teachers, and preachers amonge them, hee addeth thus in an other book: *preachers in their verball sermons, speake against the state ecclesiasticall, the Booke of common prayer, and the Ceremonies of the church of England.* D. Couell reciteth their sentence thus: *The communion booke is boldly despised. grosse errors and manifest impieties are in the communion booke.* The protestant author of *Certaine Considerations*, writeth in this maner: *The protestant communion booke and service is naught, it hath grosse and palpable repugnancie in yt.* An other protestant writeth thus: *The communion Booke of England is not agreeable to the word of God in many things. The communion booke as it hath ministred matter of contention, from the first hatchinge of yt: Soe it will euer bee the smell of that fyre.* An other (speaketh thus: *The booke of common prayer misapplyeth sondrie places of scripture, and that to the mayntaynings of unsound doctrine. The booke of common prayer containeth in yt sondry things, besides them handled in the abbridgment (beeing very many) that are contrarie to the word of God, it appointeth sondrie things, that tend directly to the prophanation of the holy sacraments, either by prostituting them to unworthie parsons, or administering them unreuerently, it annullesh sondrie manifest and apparant untruthes. it appointeth sondrie things, that bringe greate disorder, and confusion vnto the worship of God. It conteynes sondrie things, that are ridiculous, and absurde, and such as noe reasonable sence can bee made of. it conteyns in yt sondrie euident contradictions,*

traditions And to giue instance in the publicke preachers of london it selfe : Twoe and tuentie of them haue ioyned together in this Censure of this their seruice & published it in print in the words : Many things in the communion booke are repugnant to the word of God. In the communion booke there bee things, of which there is noe reasonable sence. there is contradiction in yt, euen in necessarie and essentiall points of Religion, it conteyneth vntruthes in faith. the Holy scripture is disgraced in yt. it enioyneth vnlawfull Ceremonies. conteyneth corrupt translations of holy scriptures, misapplyeth places of holy scriptures to the countenance of errors. Therefore not to bee communicated with.

*Petit. of 23
preachers of
London.*

The 9. particular protestant demonstration, is: Because these protestants by their owne testimonies, and published writings, are manifest and knowne dissemblers, willfull deceauers, seducers, lyere and periured, in matters of Religion.

CONCERNINGE the Religeous behaviour and maner of life, and conuersation of these men, doctors, preachers, and practisers of this new Religion, I argue thus : Noe men that are manifestly detected dissemblers, periured, forswearers, lyars, and knowne deceauers in matters of Religion, euen by the confession of themselves, and their essentially agreinge friends, are not to bee imitated in Religion, but

H

utterly

viterly to bee auoided in such Communica-
tions: But the english protestant preachers and
teachers of Religion, are in this condition:
Therefore not to bee followed, but auoided
in spirituall communications. The maior pro-
positio is evidently true: for of all people ma-
nif... lyers, forswearers, and dissemblers with
God, and man, are most to bee discredited, and
reiected in conuersation, especially in religious
things.

The minor proposition is thus proved, by
these protestants. The protestant author of the
relation of Religion, a man of greate credit and
authoritie in their church, writeth thus: *pro-
testants writers in Relation of things have abused
this present age, and preiudiced posteritie. Loue
and dislike hath soe dazeled their eyes, that they
cannot bee beleemed. M. Ormerod hath these
words: It is true indeed, there are hauebraynd, in-
constant, and fickle headed, amonge protestants,
that are much like vnto Ekebolus the Sophist of
Constantinople, whos before Iulian was emperor,
caried himselfe as an earnest Christian; vnder
Iulian hee became an Apostata, and a pagan:
and after Iulian, he would be a christian againe.*
And such were their cheifest and prime prote-
stants themselves, as their Archbishop Cran-
mer before oweinge all dutie and obedience to
God, twice swearing yt to the pope; to kinge
Henry 8 kinge Edward 6, Queene Mary, of di-
uers Religeons, and yett hee was an hereticke
to God and his church, and a periured wretch
to all those princes, as before is manifest, and
soe of others. The same is confirmed to bee
alloe agreeable to the behauiour of their do-
ctars

*Relation of
Religion
cap. 32.*

*Ormerod
gan. pag.
36. 57.*

ctors in this time, of whome the same protestant author writeth in this order; *They will make as soleymne protestations, as any men can doe, and by oathe deny that vvhich they doe you shall neuer finde vvith any high land, or border theeuets, more lyes, and vile periuries, then vvith these, though they protest and by oathe denie, yett shortly after, vvee shall see it come to passe.* The protestant author of the booke intituled offer of Conference writeth of the parlementarie protestants shewing therein the reasons of their notorious lying, and dissemblinge, in Religion, in these words; *some standinge vpon these points of difference, not for conscience, but for carnall respects, some because other vvise they knowe not how to bee mayntayned, but by depending vpon that faction, some to gratifie their benefactors and patrons, and to please their frends, some for discontentment; & vvant of preferment, some for giddines of innouation, some for pride of hart, and selfe loue, some for hatred of order, and restraint of their libertie, some for ignorance, some to retayne the opinion of constancie.* And to shewe that by their owne iudgment this prophane hipocrisie, dissimulation &c is generall in their Religion, Couell ex^h. D. Couell writeth in this maner: *Atheisme and pag. 179. hipocrisie is in all states in this kingdome.* M. Parkes apol^l kes hath this Censure; *heresie and insidelitie ioyne and labour to subuert all grounds of Christian Religion.* Their late protestant Bishop D. Babbington in the publicke Conference at Hampton Court, sheweth how in the begynning protestancie was approoued in their parliament by ambiguous and indirect dealing of the compassers of their communion booke, and citeth the

Ormer. p. 11.
p. 11. 1. 1.

Offer of
Conference. p. 9.

Couell ex^h.

pag. 179.

M. Parkes apol^l.

pref.

Conference

pag. 14. 15.

*Couell exā.
pag. 71.*

*K. speache
in Cōse. pa.
80. 81. 82.*

Archbishop of yorke to that purpose. What dealinge was vsed therein may appeare alsoe by soe generall a dislike of protestants against it as is besor proued, wher vpon D. Couell writeth thus: *The first english Ministers soe farr dissented, that some bookes, and the greatest part of Christendome was filled with the irreuerent, vnholly, and vnnaturall Contentions of that time.* Their behauiour in other Contries was not vnlike, onely I will exemplifie in Scotland, of which his maiestie in the Conference at Hampton Court relateth thus: *M. Knoxe writes to the Queene Regent (of whome without flattery I may say, shee was a vertuous and moderate lady) telling her that shee was supream head of the church. But how long trowe yee, did this continue? euen soe longe till by her authoritie, the popish Bishops were repressed. Hee himsel'e and his adherents were brought in and well settled, and by these meanes made stronge enough. Then loe they began to make small account of her Supreamacie, nor would longer rest vpon her authoritie, but tooke the cause into their owne hands. How they used that pore lady my Mother is not unknowne, vvhoe did desire onely, a priuate Chappell, vvherein to serue God, after her maner, vwith some few selected parsons: but her supreamacie was not sufficient to obtaine yt, at their hands. And concerning the same Question of princes supreamacie in England, soe enacted by their parlaments, to sett them in possession, yett that now at this present, neither parlamentarie nor puritane protestant, in their writings allowe yt, but clayme it to themselues, I will proue by themselues hereafter. And the reason of this their proceedings, procedeth from*

from the state of their desolate cause: for in the beginninge of this their protestant Religion, hauing noe other meanes to giue Colour to a new pretended Ministry, then by the temporall princes supreamacie and power in spirituall things, all true religious preeminencie iurisdiction and authoritie being abandoned forth of this nation, by their parlements edicts against the Apostolicke see of Rome, and Christs catholicke church, they were content against the example of all their pretended reformed churches because they could not settle yt themselves, for that present to allowe yt to the temporall Prince; But now settled in possession they pretend a Consecration againe from Rome which they had thus renounced before, & say *Confer sup* they are *diuina ordinationis*, by the ordinance *Barl. Serm.* of God; wherevpon the protestant Author of *sup. Cert.* certaine Considerations, doth argue and consider thus; if the english protestants opinion bee *considerat.* *An. 1605.* mayntayned, that Bishops iurisdiction, is *de iure* pag. 46. *diuino*, by the lawe of God, his maiestie and all the nobilitie ought to bee subiect to excommunication. *pag. 54. sup.* And againe in these wordes; protestant Bishops themselves doe not attribute any more spirituall authoritie vnto the kinge, to make, constitute and ordeyne Canons, Constitutions, Rites or Ceremonies, then they giue vnto him, spirituall power to preache the worde, administer the sacramentt, and excommunicate. Which as is euident, is none at all. And yett at this present (to omit others) those protestant Bishops of this kingdome, which mosse sway, and not onely in spirituall things, are knowne to bee both by their education and writings, of that protestant sect and

opinion which before hath told vs, that their Bishops and soe consequently themselves, are unlawfull, against Gods worde, hell houndes, naturall sonnes of sathan, false, bastardly gouernors, enemyes to God, to the kinge, and to his people, quen in their very callinges and offices. How these men haue behaued themselves in the Questions betweene Catholicks and them, may appeare sufficiently in the first and second generall demonstration, where not onely they generall groundes of diuinitie, but all particular cheife controuersies of this time, are demonstratiuely proued against them, by their owne writings, published, printed, or allowed within the first sixe yeares of his maiesties raigne. how the puritane protestants haue delt with their Bishops, partely appeareth before: how their Bishops walke towards them, and one to another, is euident in that either condem-

Offer of Cō- neth other to bee *Scismaticks, hereticks, infidells,*
fer. pag. 9. *damned, &c.* The protestant offer of Conference writeth thus: *It is notorious vnto all the worlde, what indignities, slaunders, false accusations and calumniationes, the prelates and their adherents, in their priuate speeches, publicke sermons and writings, lay vppon the ministers.* I will cite

Cōferēce at one example moite concerninge them bothe,
Hampt. their Conference at Hampton Court, before
Court. by the kinge, and Lords: Their protestant Bishop
D. Barlowe of Lincolne, D. Barlowe relateth it, wholly
3. other Co- for their Bishops: Three other Copyes printed
pies printed by Ihon Windet and diuers others, relate yt for
by Wind. the puritanes. Besides the testimonie of their
Offer cōfer. Bishop D. Montague thus cited by the prote-
pag. 28. 29. testant offer of Conference, *It is more then ap-*

parant,

parant, that they haue fraudulently cut of, and concealed all the speeches, which were many that his maiestie uttered against the corruptions of our church, and practise of the prelates, as appeareth by the testimonie of the deane of the Chappell. And yett his cunnigne hath serued him, and his Conscience suffereth him, to bee a greate Bishop amonge them. And thus it further followeth in that protestant Author: *Noe honestie D. G. Ab- was used in that Relation. it seemes by the whole booke ag. Hill. manadginge of ys, that it was vnderhand plotted p. 101. 102. and procured by the prelates themselues; abusing 94. 106, therein his maiestie, and vsage M. Galloway as an 236. 237. instrument in the matter, to the end that they Powvell ag. might haue the more colour for their intended Apol. epist. proceedings. pa. 52. &c.*

Wee haue hard before, how constantly and vniformely both their Bishops parliamentarie and puritane protestants, haue written, that they all agree in all materiall and substantiall points: and as their Archbishop of Canterbury absolutely affirmeth noe Goliath against them, can proue the contrary; And an other hath with publicke priuiledge these words; none but papists affirme that protestants and puritanes differ in substantiall points of faith, and hee lyeth which saith they differ in substantiall points. And such is the common and generall assertion both of the parliamentarie and puritane protestants as is euident before and may appeare by these their Citations and others to many to bee related; when they write against Catholicks charging them with their diuers & intollerable essentiall, materiall and fundamentall differences in Religion.

But when they dispute, or write against themselves: then it to bee hereticks, is to differ in a materiall fundamentall, or essentiall point, as they write in these words; *Hereticks are neither simple, infidells nor idolaters, but obstinately erring in some fundamentall point.* Protestants and puritans doe thus differ, for either hath condemned others befor for Hereticks; Therefore to affirme it is not a lye. But they which both affirme and deny it, to serue their vse, and delude their readers, are prophane lyers and dissemblers in Religion and soe not to bee imitated but auoyded.

Againe the puritans condemne the protestant Bishops for essentiall poynts, and make them moſte damned and hellish people, together with their ministers and adherents as is manifest before; And the protestant Bishops & followers haue in diuers publicke canons ma-

Constitutione the state of puritans, *excommunication ipso*
&c. can. ec facto. And to shew that they doe not thus
clasiast. An. Censure them, for things not essentiall, but ve-
 1604. *can.* rie essentiall, materiall and fundamentall, things
 3. *can. 4.* questioned betweene them, some of their opi-
can. 5. can nions bee there thus expresse; *the worship in*
 6. *ca. 7. can* *the church in England is corrupt superstitious, un-*
 8. *ca. 9. can.* *lawfull repugnant to the scriptures, and in sacra-*
 10. *can. 11.* *ments. The articles of their religion are erroneous.*
can. 12. *their rites Antichristian gouernment of the church*
can. 4. *of england vnder his maiestie by Archbishops, Bi-*
can. 5. *shops, deanes, &c Antichristian and repugnant*
can. 6. *to the word of God. The forme and maner of ma-*
can. 7. *kinge, and consecratinge Bishops, preists, and dea-*
can. 8. *cons is repugnant to the vvord of God. They vvho*
are made Bishops, preists, or deacons in that forme,

are not lawfully made, nor ought to be accomplished, either by themselves, or others to be true. *Y* either Bishops, priests, or deacons, &c. Therefore, soe many Excommunications *ipso facto*, in number seuen together, with soe essentiall differences, mult needs bee materiall points, putting a man, as, they think & ordeyne, out of the church, and soe out of all hope of saluation, as they haue taught before

Further D. Couell setteth downe these protestants doctrine, in this maner; *The Government by Elders and the Presbitery is the expresse commandement of God, and as essentiall as either the worde, or Sacraments* And againe. *The discipline is an essentiall note of the church, men are martyres in that quarrell, as well as for the defence of any article of the Christian faith.* M. Ormerod relateth their opinion in this maner; *Certaine* of the things which puritanes stand vpon, are such, as that euery hayre of their heade, were a life, they ought to offer, them, for the defence of them. Hee hath told vs before, how, they haue reuiued almost all old heresies, and besides their opinions, haue their tricks, qualities and conditions. Then if protestants differ not from them in any essentiall thinge, they ioyne with them in those heresies. They are (to vse his words;) Apostolicks, Aerians, Popuzians, Petrobrusians, Florinians, Cerinthians, Nazarens, Beguardines, Ebionits, Catababditers, Catharists, Iouinianists, &c. too many to bee recited. Therefore hee speaketh thus: *puritans differ from protestants in things fundamentall, and substantiall, puritans doe not agree with protestants in all matters of substance.* Therefore seing these men bee not

Couell ag.
Burg. p. 33.

Couell exā.
pag. 36.

Ormer. p. 15
purit f. 4.

Ormer.
dial. 1.

Ormerod
dial. 2.

*Parkes epist
dedicat.*

Parkes p. 3.

*Parkes
pag. 89.*

*Iacob reaf.
epist. dedic.*

*Iacob reaf.
pag. 75.*

pag. 82. sup

Supplicat.

An 1606.

Argum. 5.

Offer of

Conf. p. 3.

papists, they must needs bee notorious lyers, and deceauers in spirituall things. M. Parkes in his Epistle dedicatorie to their late Archbishop of Canterbury writeth thus: *The Creede is selfe which hath allwayes beene the very badge and Cognizance, whereby to discern and kuowe the faithfull from unbeleeuers, Christians from heathens, and Catholickes from hereticks, is the mayne point in question. Then they agree not in all things essentiall, and fundamentall, for besides this, hee addeth: puritanes seeke to vndermyne the foundation of faith. Therefore speaking of protestants and puritanes seducing the ignorant as though they agreed in all essentiall things, hee writeth in these words; To deceaue the worlde, and make men beleue, there is agreement in all substantiall points, they affirme, that there is noe question amonxe them, of the truthe. M. Iacob giueth this Censure: They are vayne wordes of men unaduised, yea of corrupt mindes, and studing to flatter, which cease not to inculcate, that the things in question, are indifferent and arbitrary. The matters in question are far from matters indifferent, or arbitrarie, but are in deede very greatly importinge the common saluation. These things are far from indifferent matters or small trifles in the churches, as some fond men suggest, and still reiterate. they are directly contrary to Gods worde, preiudiciall and dishonorable to Holy callinge, and pernicious to the soules of all the Christians in the land. Their Supplication saith, their cause is whole Christ. The protestant Authors of the offer of Conference, say: the propositions offered, to bee disputed, contayne in them the nature of Christs true visible church,*

Churches, Ministry and worship. The protestant
 Authors of the defence of the ministers reasons
 for refusall of subscription, tell vs; very many points
 are contrary to the word of God. And add in this
 manner: if the Questions bee of noe substance,
 toyes, and trifles, what meaneth such vrdginge, and
 pressing of them, and the more seuer punishment
 of the not obseruinge them, then of the weightiest
 matters, not of our lawe, but of the lawe of God
 it selfe? what meane all those diuers and lardge
 treatises, dayly published by them that call them
 trifles, in their defence? if trifles? soe seriously to
 mayntayne them, argueth want of iudgment, to
 knowe what is meete to bee done. They might
 haue added alsoe want of Religion and iustice,
 to denounce soe many seuerall excommunications
 for things not materiall, as before are
 cited.

Defence
 epist. dedic.

Neither can the condition of these men by
 any morall iudgment in their owne proceed-
 ings, bee otherwise: for hauing generally by
 their allowed Articles, princes letters patents,
 Statutes, and such protestant Consistories, yn-
 canonized diuers bookes of holy scriptures,
 condemning diuers of their errors, denyed di-
 uine traditions, the vnwritten worde of God,
 the infallible authoritie and iudgment of gene-
 rall Councells, in matters of faith, the suprema-
 cy commaunding power of the Apostolicke
 See of Rome, endowed with greatest priuiled-
 ges, from Christ our Sauour, not regarding
 the doctrine of the learned primatiue fathers,
 but condemning these, and all Churches of Er-
 ror in Religion, and fantastically making their
 owne priuate spirits, erroneous iudgment, and

dedu-

deductions from false translations of scriptures, They must needs fall to these prophane absurdities, of lying, deceauing, willfull corruptions, falsifications and the like vngodly and vnchristian dealings, or els manifest and lay open their Heresies, and moſte ſtraunge innouations, to the vewe of the whole worlde, euen the moſte ſimple and ignorant, whome they haue abuſed and ſeduced by ſuch practizes. I will onely exemplifie in towne protestant writers, D. Willet, and M. Parkes, both writing with priuiledge, and publicke allowance, one againſt the other, and either of them taxing the other in this kinde of impietie as followeth. M. Parkes writing but againſt one little booke, published by this D. Willet named Lymbomastix, denyinge the Article of Christs discent into hell, hath these words: *Holy scripture is much abused, corrupted and ſtraungely peruerſed. they intrude into the text. the holy scriptures are belied the scripture abused. falseſyed. the originall greeke yt ſelfe clypped. in citing scriptures, words are leſt out. they inuert the scriptures to ſerue their turne. Holy scripture is much abused, ſtraungely peruerſed, notoriously depraued, belied manifeſtly wreſted, &c.* How holy fathers and ſuch autho-

Parkes ſect.

5.8. pag 14

144 139.

71. ſect. 22.

5. 7.

Parkes ſup.

againſt

lymb. p. 70

151. def of

3. teſt ſect

k. k. def of

1. 2. teſt p 2

5. ſect. 18. 21

p. 181. 166.

101. 100.

rities are delt with, by this doctore in that treatiſe, hee writeth thus: *Hee condemneth all the auntient fathers, for dreamers, condemneth all the fathers, Hee condemneth all learneſ and Godly diuines, for enemies of Christs croſſe, and blaſphemers of his paſſion. Hee iuſtiſieth moſte wicke He- reticks, and condemneth moſte holy fathers. Hee falſely tranſlateth, corrupteth, indignely handlet, clyppeth, ſhamely corrupteth, iniuriouſly handlet,*

greately

greately abuseth, vntruely alleadgeth, maynerh, def of 2.
 mistranslateth, much abuseth, notably corrupteth, place sect. 10
 &c. S. Augustine, Origen, S. Ambrose, S. Chrysostom 11. 20. def.
 me, S. Leo, S. Hierome, Tertullian, S. Bernard, &c. of 3. test. sect.
 And speaking generally of their protestant 7. 12. 15. 16
 writers hee writeth in this maner. Euery man &c. pag. 7.
 maketh Religion the handmayde of his affections. 10. 19. 20.
 Wee may say now, that there are soe many fai- 21. 22. 23.
 thes, as vills, and soe many doctrines, as manners of 24. 25. pag.
 men, vvhiles either wee write them, as wee 28. def. of 1.
 list, or vnderstand them as wee please in soe much 2. 3. testim.
 that many are brought to their vviits ends, not &c. Parkes
 knowinge what to doe. Men say they know whome Apolor sup.
 to flye, but whome to follow they cannot tell. This epist. deduc.
 age is the last and worst, wherein heresie and infide-
 litie ioyne and labour to subuert and ouerthrowe
 all grounds of Christian Religion. by their doctri-
 ne and life, their mooste zelous followers are become
 irreligieous to God, irreuerent towards man, dis-
 centious in opinions, disorderous in maners. Reli-
 gion it selfe is brought to a matter of meere dispute,
 and alteration. Not without feare, leaste it befall
 vnto vs, as it did vnto the builders of babel, or to
 the brethren of Gadines. For as the end of scisme is sect. 16.
 heresie, soe is the end of heresie Atheisme. The pro-
 fession of the Ghospell is made a cloke, wherewith
 to couer the fowle prophanation of yt. Hitherto
 some testimonies from M. Parkes. The Cita-
 tions of like nature from his Aduersarie prote-
 stant D. Willer, are too many, and tedious in
 this kinde, to bee related; Therefore to giue so-
 me coniecture of them, I will onely sett downe
 the Title of his booke, which followeth in this
 maner.

Willet titul
 Loidoro-

Loidoromastix, that is a scourge for a Rayler: masti.

contey-

conceyning a full and sufficient Answer, unto the
 unchristian Raylings, slaunders, untruthes, and
 other iniurious imputations, vented of late by one
 Richard Parkes, Master of arts, against the Au-
 thor of Lymbomastix, wherein three hundred Ray-
 lings, errors, contradictions, falsifications of fa-
 thers, corruptions of scripture, with other grosse
 ouersights, are obserued out of the saide uncharita-
 ble discourse, by Andrew Willet Professor of di-
 uinitie. Hitherto the onely Title of this priui-
 ledged protestant Booke. What stufte is con-
 teyned in the whole worke, of this kinde, and
 how common a thinge it is, for protestant
 writers to dissemble, corrupt, falsefie, mistran-
 late, misapply. &c. scriptures, fathers, and
 other authorities, to aduantage their cause by
 such dealinges may bee iudged by publicke
 priuiledge and allowance giuen. to such writ-
 ings. Therefore I shall lawfully conclude this
 question with thes words of M. Ormerod con-
 cerninge protestants; *They fill the margents of
 their bookes full of places of scripture, in a wrong,
 sence, that by this meanes they might more easely
 deceaue the simple people. they neither care for
 maior, minor, nor conclusion, soe they may say some
 thinge: they point their mergent with shamefull
 abusinge of scripture. And to shew these dea-
 lings to bee vsuall, nor onely in obscurer pla-
 ces but in their vniuersitie themselues, chee-
 fest places of learninge amonge them, in the
 epistle dedicatorie of the same worke hee wri-
 teth thus; There is a straunge maner of preaching
 in use in many places, bothe in the vniuersities and
 els where, as though the pulpit were; but a scaffol-
 de, in which the preacher like a Master offence*

Ormer. pict.
 purit g. 4.

Ormer. sup.
 pict. purit.
 epist. dedisc.

were to play his prizes, and as though the scripture were but a rattle for Children, and fooles, to make sporte withall, bee tossed it hither and thither, and will not sayle: to offer yt any violence, to frame it to an imagined conceit, and to drawe it to an idle purpose. Then noe meruaile, if the Ignorant bee deceaved, and seduced by such writers, and preachers: when noe Catholicke may bee suffered to write or speake against them: though they haue by all meanes they can make, moste humbly sought for equall Audience: which the Protestant Author of the Relation of the state of Religion in some sort insinuateth in these words: Catholicks crye maynely in all places for triall by disputation, thus did Campion many yeares since with vs: This as I passed through the Turriske did the Cardinall Andrea of Constance, and his Iesuites. not longe before the same was done to them of Geneva. and verge lately the Capuchins renewed the challenge. Yet none will bee accepted, nor other answere returned but such sermons & writings as wee haue related before, and M. Ormerod describeth in thes words: Ormerod's
diuers bookes printed against the papists are as fit purit. supr.
 for the fyre, as the coniuring bookes ca. 19. Act. 1. prefat. in
 ver. 19. and the publishers of such phantastickall postscript.
 bookes should bee hanged. Bookes are written by
 protestants, and suffered to bee published, which
 bee a greates disgrace to protestant Religion. Besi-
 des their argument of perlecution remembred
 by the same author in the name of protestants
 in this maner: The Clink, the Gatehouse, the
 white Lyon, and the fleete haue beene protestants
 onely Arguments, whereby they haue proued their
 cause those many yeares. Hee might haue added
 moste

Relation of
 Religion
 cap. 29.

Ormer. p. 12
 purit. g. 1.

Relation of
Religion
cap. 31.

moste bloodie, rigorous, and iniurious edicts, Tortures, penalties, arraigments, iudgments, executions &c. And yett they have gayned noe more then Iulian and other persecutors haue done: Gods Auger vnto themselves, and glorie and euerlastinge renounce vnto Catholicks for such sufferings, registred by their owne protestant writer a man of greate witt, worthe, and place amonge them in these words; *The sufferings and martirdomes of english Catholicks in these time are recompted to the height of Neroe, & Dioclesians persecutions, and the sufferers of their side bothe in meritts of cause, in extremitie of Torments, and in constancie, and patience, to the renowned Martyrs of that herosicall church age.* Thus this protestant relateh the iudgment of forreyne nations concerninge english protestant persecutions towards their contry Catholicks.

The 10. particular protestant demonstration is: Because these protestants contraye to the nature of true beleeuers, and the true church, by their owne doctrine, are by their owne testimonies alsoe generally moste vile, wicked impious, and gracelesse people.

MY next protestant demonstration shall bee taken from their lyues, maners and behauour: Befor which I suppose the common doctrine of these protestants, *That good workes and true faith cannot bee sepatated, testified not onely*

onely by D. Willet, D. Feild, M. Thomas Rogers and others, but alsoe by their highest authorised articles in these words: Good workes doe springe out necessarily of a true and liuely faith, in soe much that by them a liuely faith may bee evidently knowne, as a tree discerned by the fruite. Therefore seeing there is, as they tell vs, an euident and necessarie coniunction of these, they cannot bee seperated, which M. Rogers would not onely proue by scriptures in this manner: The scripture saith and sheweth that by good workes are knowne, the good trees from the badde, the wheate from the chaffe, the true disciples from the false; the sonnes of God from the children of Sa- than, the regenerate from the unbeleeuers. Here- ticks vnto the Saints and churches. doe subscribe. And citeth the protestant Confessions of Hel- uetia, Basile, Bohemia, Fraunce, Belgia Wittem- berge, Suetia, for this subscription, and doctrine. To these I add an other receaued doctrine of protestants, of the certayntie of their being in true faith, grace, and to bee predestinate, en- treated before: and soe confidently taught, that M. Powell calleth it blasphemye to deny yt, his words bee these: It is blasphemous doctrine, to say as the church of Rome doth, that faith is onely in generall propositions: as, hee that keepeth the commaundements, shall enter into life; and hee that belesueth and is baptized shall bee saued: and not in these particulars: I shall enter into life: I shall bee saued: or my synnes are forgiven. Then if as before by their doctrine true faith and good workes are euidently, and necessarie conioy- ned together, and vnseperable: it is blasphe- mous by true consequence, to say, that a man,

I

or men,

Willet An-
gilog. p. 207
Feild, Ro-
gers pa. 54.
pa. 56. Ar-
ticles of Re-
ligio art. 12

Rogers sup-
cil.

Matth. 7. 16

Matth. 3. 12

Ihon 13. 35

luk. 6. 36

Eph. 1. 1.

1 Ihon 3. 10

Confess. Helu

2. ca. 16.

Basile art. 8.

Bohem. c. 7.

Gal. ar. 22.

Belg. 24.

Saxon. ar. 3

Wittēb. c. 7

Suen. c. 4.

Powell l. 2.

Antichrist,

p. 474-476.

or men, or church wantinge good workes, by their owne confession and alsoe ouerwhelmed with euill workes, and all kinde of syns, and iniquities, haue true faith, true Religion, or church, or shall bee saued: wherevppon I argue thus.

Noe men, societie, or Congregation, conuicted by their owne testimonies to bee hereticks, which want true faith, can haue those things that are in their iudgment vnseperable from yt, which bee good workes: But these english protestants, as is proued before by them selues, are in this case: Therefore they haue not good workes. Therefore not the true church: Therefore not to bee communicated with, in Religious busines. All things in this argument are proued before, and confessed by these protestants.

Againe I argue in this maner: noe men infected and defiled with such euill workes, as depriue, and leaue men destitute of grace, can haue good workes, done by grace, and in grace; But the english protestants by their owne testimonies before, are in this condition. Therefore they haue not good workes of grace. The maior is euidently true; for, *to haue grace, and not to haue grace*, are contradictories. Therefore if it bee true, that protestants haue not grace; it is false to say, that they haue grace. The minor proposition is manifestly proued before, in that protestants are proued by them selues to bee Scismaticks, vsurpers in Religion, prophane, lyers, dissemblers, seducers, &c. which being mortall and damnable syns, must needs depriue them of grace, and leaue them gracelesse.

For

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M.H

For as they conclude in their Conference; *Conferentia*
irregrenous synne deprineth of graces and iustifica- pag. 41
tion. their proposition there is this; *whosoever,*
though before iustified, did commit any greuous syn,
as adultery, murther, treason or the like, did be-
come, ipso facto, subiect to Gods wrathe, and guiltie
of damnation, quoad presentem statum, untill
they did repent. Therefore protestants by these
 their owne doctrines, haue neither good wor-
 kes, nor good beleife, or faith; And soe not to
 bee communicated with, in such busines of Re-
 ligion.

And from this soe generally receaued prote-
 stant doctrine of England, *Heluetia, Basile, Bohe-*
mia, Gallia, Belgia, Saxonia, Wittemberge, that
 the want of good workes is a knowledge and
 distinguishing signe, belonging to *chaffe, false*
disciples, children of Sathan and unbelieuers, to
 discern them from the true beleeuers and ser-
 uants of God, I argue thus.

Noe societie, Congregation, or companie of
 men, which by their owne testimonies doe
 not onely want good workes, but bee generally
 defiled with most heynous, and greuous syns,
 can bee the children of God, true beleeuers, or
 to bee communicated with in causes of Reli-
 gion; But the english protestants are in this
 condition; Therefore not the true beleeuers,
 true church, or to bee communicated with, in
 spirituall things. The maior proposition is the
 common doctrine of all those protestant churches
 before remembred. And the minor propo-
 sition of the impietie and wickednes of prote-
 stants, is thus proued by their owne writings.
 M. Hull speakinge of his fellowe protestants

Hull Rom.
polec. profa.

writeth thus; These are the dayes whereof our Sa-
uour Christ, and his Apostles soe longe agoe pro-
phesied, wherein charitie should waxe colde, and
faith should scarce appeare, wherein men should
bee slidebacks from Christ. and Apostates from
true Religion, wherein they should bee louers of
themselues, couetous, cursed speakers, disobedient,
vntankefull, unholy, true breakers, false accusers,
despisers of them that are good, traytors, headie,
high minded, louers of pleasures more of God
hauinge a shewe of Godlines, but haue denyed the
power thereof: yea wherein men are become users,
newters, temporisers, Atheistes. An other prote-

Cert. confi-
derat. An.
1605. epist.
dedicat.

stant writeth in these termes: The protestant
Religion of England is much like an emill herbe,
which if it bee not speedely rooted vpp, but suffered
to spreade, will soone ouerspreade the gardens of
God, with vice and impietie, as there will scarcely

Willet. An-
tilog. p. 28

bee any roome left for vertue and pietie. D. Willet
hath these words: Wee iustly complayne of the
prophanes of these times, and of the ouerflowinge

Parkes A-
polog. epist.
dedicat.

of iniquitie, euen where Religion is moste puerly
professed. Then that Religion must needs bee
impuer, by their former doctrine. M. Parkes
alsoe speakinge of protestants, speaketh in this
maner: eury man maketh Religion the hande-
maide of his affections. Wee are come to that de-
clininge age of the worlde, foretold by the Apostle
(2. Tim. 1. 2. 3. 4.) wherein men should bee louers
of themselues, fastidious, arrogant, couetous, ma-
ledicous, immorigerous, &c. for euen such are the-
se our times, selfe loue hath banished sobrieta: pri-
de humilitie: malice charitie: disobedience dutie;
dissention vnitie; prophaneesse sanctitie; and in a
word, sayned zeale true deuotion. Concerninge
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the pretended ministers how far they are overwhelmed with wickednes, is spoken before; To which I add these protestant testimonies: M. Ormerod writeth thus; *The taunts and contumelies of Ministers against Ministers are unchristian. they refuse to salute one another, but one spitteth in the face of another, wishing the plague of God to light upon them, saying they were damned.* Neither is this peculiar to english ministers, for the protestant relator of religion writeth thus of forreyn ministers. *In the diuision of protestants into their factions, the ministers have so behaved themselves, that it threatneth a greene ruine and calamitie. neither is there any greene doubt, but if any stay, and agreement could be taken with the turke, all Germanie were in daunger to be in uproare within it selfe, by intestine dissention. To this lamentable extremitie hath the headines of the ministers brought it. But of their moste wicked both doctrine, and behaviour against princes and common wealthe I will entreate hereafter. In the meane time it is alreadye euident that this moste vile and prophane state of wickednes, is not in some few as may be fownde amonge men of true Religion, not syuinge accordinge to the rules thereof, But generall and vniuersall, which must needs proceede from the nature of their pretended Religion it selfe, hauing in yt, and publishinge to the worlde, to all men to vewe and followe soe many errors rendinge and leadinge vnto all libertie, and licentiousnes of life, and neither hadinge sacraments, or any instrument of grace, to preuent synnes, and their occasions in any callinge or state of men, married or*

Ormerod pick
pur f. 3. 4.

Relation
cap. 45.

vnmarried, olde or yonge, cleargie or laitie, lyinge or dyinge, nor any one rule to warrant vnto them for true faith, any one article which they hold, whether in yt selfe it bee true or false; all which & more absurdities of such nature are demonstratiuely befor proued against them by their owne writings.

The 11. particular protestant demonstration, for Catholicks iust Recusancie, is: Because the English protestants by their owne writings, are not onely enemies to the temporall princes claime of supreamacie, in ecclesiasticall causes, aduancing their Bishops and presbyteries aboue yr, but deny alsoe his suueranitie in matters temporall by their consequences.

NOW lett vs come to those Questions, for which soe many Catholicks and Religious parsons haue suffered Martyrdome, and mooste greuous persecutions, in the times of kinge Henry 8. Queene Elizabeth, and our present Soueraigne kinge James, the claymed supreame spirituall power of temporall princes in cause ecclesiasticall, in this kingedome, and that power and Authoritie concerning temporall princes, which these english protestants affirme Catholickes doe giue to the Pope of the highest apostolicke See of Rome, proued before by these protestants, to bee supream

preame heade, & gouernor an earthe of Christs church, and greatest commaunding iudge in spirituall causes. I am to proue in this demonstration; That these protestant Bishops, puritanes, and presbyterie, by their owne testimonies giue not soe much power and authoritie to the temporall prince as wee doe: And yett arrogate & challenge to themselues in their pretended Bishops and presbiterie more commaunde iurisdiction and authoritie ouer temporall kings, and princes, then Catholicke writers, and scholes allowe or attribute, to the Pope of Rome. And that if the parlament had framed an oathe as much concerninge the power of their Bishops and presbyteries, as their soe named *Oathe of alleadgeance*, concerneth the Popes priuiledges; Noe protestant or puritane by the groundes of their Religion should, could, or might haue taken yt. What they would or will doe in such a case, I dare not vndertake, for men soe conuicted before to bee by their owne testimonies most notorious dissemblers, deceauers, willfull seducers, lyers, periured and forsworne people in matters of Religion. And this is made moste manifest, that although they generally condemne their owne Religion for hereticall, their seruice for damnable, their ministry for Antichristian or none at all, their supposed ordination for ridiculous; The articles of their Religion for false, and erroneous, Their Canons and Censures to bee vngodly & vnlawfull, as is proued by themselves before, and absolutely deny the kings supremacie in most daungerous degree as will be euident against them by their owne writings in this Chapter,

yet contrary to all trueth, Religion, conscience and morall honestie they haue generally sworne, protested, subscribed vnto, and doe practice to their owne damnation in these things that which is directly opposite and contrary to their owne Conscience, and iudgment in Religion. Therefore to proceede in my first intended purpose and proposition I argue in this manner.

Noe men which by their owne testimonies, and writings, doe generally dislike, or disallowe of the temporall princes supreamacie in spirituall and ecclesiasticall Causes, and in straunge and danigerous order, can or may in conscience by oathe and swearinge allowe yt; But this is the common estate of english protestants, by their owne confessions, published in writings; Therefore they cannot in conscience sweare to the oathe of supreamacie, in temporall princes, or allowe yt for true doctrine. The maior proposition is evidently true, for in soe dyinge they are periured, and forsworne, and in a matter of highe moment. And all periury is damnable. And soe noe spirituall communication can bee had with such men in such matters, or in things daungerous vnto, or against Regalitie or lawfull regiment, allowed by the lawe of God and true Religion. The minor proposition, that protestants in England are in this condition, is thus proued by their owne Testimonies; The protestant author of the booke named Certaine demaundes writeth in these words: *The protestant Bishops doe not attribute any more spirituall authoritie vnto the Kinge, to make, constitute, and ordeyne Canons, Constitutions,*

*Cert. demaundes. An
1605. p. 54*

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tions, Rites, or Ceremonies, then they give unto
him spiritual power to preach the worlde, ad-
mini-^{ster} the sacraments, and excommunicate. But
the articles of their Religion confirmed and
thus published by his maiestie resolue this
matter in these wordes: Wee give not to our Articles of
Prince the ministringe either of Gods worde, or of Relig.^{ar.} 37
the sacraments; the which thinge the iniunctions
alsoe sometime sett forth by Elizabeth our late
Queene, doe moste plainly testifie. Therefore as
the Conclusion before is; The protestants of
England cannot by their owne doctrine, with-
out perjury sweare to the kings supreamacie.
Therefore parliamentarie protestants and puri-
tans alsoe holdinge this opinion against the
Kings supreamacie, and yett for preferment, or
other carnall respects, hauing sworne vnto yt,
are periured and forsworne in a damnable de-
gree. And thus by this title the pretended mini-
stery of England is a periured Ministry by
their owne writings.

Againe I argue in this maner; whatsoeuer
Ministry claymeth their callinge to bee by
lawe diuine, diuine ordinationis, doe by the do-
ctrine of english protestants deny the kings
supreamacie; But both the parlament prote-
stants, and puritanes, thus clayme their callin-
ge of ministry; Therefore by their owne do-
ctrine, deny the kings supreamacie. The ma-
ior proposition is proued by the protestant au-
thor of the booke named Certaine Considera-
tions, in these wordes: if the english protestants
opinion bee mayntayned, that Bishops iurisdiction
is de iure diuino, his maiestie and all the nobilitie
ought to bee subiect to excommunication. There-

Cert. consi-
der. pa. 46.

fore by this protestant reason, the kinge is not supreme: for hee that is supreme or superior cannot be excommunicated by the inferior, which hath not power ouer the superior, much lesse ouer him that is supreme. Againe, hee that is supreme, is subiect to none, because not inferior, but aboue, & commaunding all. Yett here the kinge is both named subiect, and Censured as an inferior, and to that penance and punishment soe greuous, that the protestant author of Assertion thus expresseth it inflicted on princes by their supremacies; *Excommunication is terrible to princes, and rulers, a deliuey of the soule to sathan, punishment of the bodie, and daunger of goods. Excommunication is soe powerfull, as it can constryne princes and rulers to doe their duties.* M. Ormerod alsoe remembreth this protestant doctrine in these words: *princes ought to submit themselves to the Seniors of the church, & they ought to be cōiēt to be ruled, & gouerned, punished, corrected excommunicated by their discretiō, & at their pleasur.* Then whether these protestants can in cōscience sweare to the kings supremacie as they haue done, or sweare an oathe soe much concerning their Bishops, & presbitery, as the named *Oathe of alledgeance*, cōcerneth the Popes prerogatiue, and whether it is more reasonable for any one temporall prince to acknowledge The Bishop of the cheefest Apostolicke See, whome all Catholicke princes of Christendome and the church of Christ euer acknowledged for their supreme spirituall pastor, and gouernor, to bee alsoe vnto him, as hee is and euer was to all his progenitors kings and other princes; or singularly

Assertion

An. 1604.

pag. 326.

Ormer.

dial. 1:

singularly with soe manifest daunger against scriptures, counsels, fathers, histories, and all authorities, and examples, to make himselfe, his soule, bodie, life, and goods as before, subject, and at the pleasure of his subjects, every pretended Bishop in his dioces, and every Minister of the presbyterie in his parische or diuision; I leaue these for others to conclude, onely I add that these protestants by this their claymed superiority ouer princes, haue within lesse then fourtie yeares disinherited, depriued, and spoyled more temporall princes of their lawfull territories and dominions as is proued against them by a Catholicke writer of our nation; Then the Pope by any prerogative, title, or clayme with the consent of kingdomes hath taken vpon him to alter the Regiment of temporal kinges, from the first beginning of Christianity to these dayes. But more of this matter he after.

Moder.

Answ. ca. 8.

c. 9. See the

protestants

there cited.

The mitre proposition that both the protestant Bishops, and the presbyterie, clayme their callings, *Id est* diuine, by the law of God, and not from the prince, is evidently proued before. And manifest in probation of the first proposition. For the lawes of the land, (and wee admitt noe others) are soe far from making it the office and power of any Bishop, presbyterie, parson, or societie whatsoever to communicate their prince, delyuer his soule to Saitha, punish his bodie, endaunger his goods, constreyne, rule, gouerne, correct and punish him, at their discretion and pleasure, (as their owne words before bee) that the very conspiring or consenting vnto such things is a state of high Treason, and

Certaine
considerations
An. 1605.
pag 47.

and greatest offence to lawe in this kingdome. Therefore they must blasphemously claime as they doe other things from the lawe of God, noe other in force here as before. Then I may say with their owne protestant writer in these words; *The kinges supreamacie is fallen downe, and overthrowne in the moste dangerous degree by the english protestant proceedings.* And this might suffice for this purpose demonstratiuely, prouing what I promised. But I argue further in this matter.

Whoe soeuer doe not onely say that the protestant Bishops, or presbiterie, haue the supreamacie in spirituall things; and kings haue nothing therein to deale; but must submit their scepters, and Crowns, lose their Royaltie, cease to bee kings; nor to be obeyed, to bee deposed, vnthroned, bereaued of all power, and principallitie, &c. as the protestant ministry shall please, or denounce, may not bee communicated with in Religion; which by the lawe of God, or of this kingdome; By the english protestant doctrine is such, by their owne writings. Therefore not to bee communicated withall in Religion, the maior proposition is soe euidently true, that it is manifest spirituall treason, heresie, and Rebellion to God, and ciuill Treason in moste highe degree against our kinge. By the lawes of this nation, to deny yr. An. the minor proposition is thus proved by these protestants; one protestant writeth thus; *To establish the command of the ciuill magistrate to the square and plume of subjects conscience, is coull exā. to wrest the scriptures, and a Tyranny.* D. Couell recordeth their opinion thus; *First fruites, ten-*

Certaine
demand. An.
1605. p. 42.
coul exā.
p. 12.

To establish the command of the ciuill magistrate to the square and plume of subjects conscience, is coull exā. to wrest the scriptures, and a Tyranny. D. Couell recordeth their opinion thus; First fruites, ten-

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thes, subsidies, contributions of ecclesiasticall parsons to the prince, are sacriledge and Robbery. D. Willet writeth in this maner; Princes are not to bee obeyed in all ecclesiasticall lawes. An other writeth thus; The temporall prince neuer had any spirituall power in this kingedome. M. Ormerod setteth downe their doctrine, in these words; Christian Soueraignes ought not to bee called heads under Christ, of the particular and visible churches, within their dominions. princes ought not to meddle with the making of lawes, orders, and Ceremonies, for the church. As the ministers meddle not with makinge of ciuill lawes, and lawes for the common wealthe: so the ciuill Magistrate hath not to ordeyne Ceremonies pertayninge to the church. Noe ciuill Magistrates in Countie, or assemblers, for church matters, can either bee cheife moderator, ouer Ruler, iudge or determiner. To bee breife in this matter; D. Morton perceauing that deniall of the princes supreamacie was proued to bee the doctrine of their Bishop Bilson, D. Fulke, D. Whitaker, D. Sutcliffe, D. Conuell, D. Downame, D. Willet, M. Hooker, M. Bell, and others, cheife writers amonge them, denyeth it not, eyther for them, or himselfe; but referreth the matter to S. Leo Pope of Rome, who as hee was one of the moste learned godly fathers, that euer were, soe hee is knowne and acknowledged by protestants to bee the greatest patrone of the Popes supreamacie, that was in that primatiue and learned age, and taught as M. Ormerod telleth vs; that God did assist & direct that See in decrees. And yett neither kinge nor Pope must bee supream heade when it pleaseth them; But either their Bishops or presbitery.

Willet An
til pa. 131.

Affertion.

An. 1604.

Ormer p^{ist}

purit. epist.

dedic. &

dial. i.

Ormerod

supr. d. 4.

dialog. i.

Mortō cōf.

of the pop.

auth par. 3

p. 25. p. 26.

Ormer p^{ist}

pap. pa. 44.

Ormerod
dial. 2.

Ormerod.
dial. 1.

Defence of
the minist
reas. pag. 3.
Burney of
the Booke of
common
prayer p. 23

bitory. M. Ormerod thus relateth their opinion; To these three iointly, that is the ministers, Seniors and deacons, is the whole regiment of the church to bee committed. And how far this Regiment by them extendeth is before expressed euen to punish and depose princes; and M. Ormerod further recompteth in these words, Princes must remember, to subiect themselves, to the church, to submit their scepters, to throwe downe their Crownes, before the church; yea to licke the dust of the feete of the church. And these soe well agreeing protestants are, or were soe far from swearing to the supreamacie of a Temporall prince, that in Scotland as they themselues wittnesse they caused our Soueraige kinge Iames to sweare to their supreamacie: The words of the protestant defendor of the ministers Reasons are these; *The Kings maiestie hath not onely subscribed, but sworne to the discipline.* An other protestant writer hath these words: *is it not generally knowne, that his maiestie hath by subscription, sworne to mayntayne the discipline in Scotland, in these words? To the vvhich vvee ioyned ourselues vviikingly in doctrine, faith, Religion, discipline, and vse of the holy sacraments, as a liuely member of the same; promisinge and swearinge by the greate name of our Lord, that wee shall defend the same, accordinge to our vocation, and power all the dayes of our life, vnder the payne conteyned in the lawe, and daunger bothe of bodie and soule, in the day of Gods fearefull iudgment.* And yett his maiestie hath told vs before, that these men to obayne their purpose, first gaue supreamacie to the Queene there; But their purpose now obayned the Kinge himselfe by their

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their Relation subscribeth & sweareth to their
supreamacie, as a subject to them as his Superi-
ors.

What moste horrible and odious positions
about depriuinge, deposing, killinge, and mur-
theringe of princes, not sutinge to their humors
in Religion, not without horror to bee named,
are recorded by their brother Whittingham
deane of durrhame, and affirmed to bee appro-
ued by the best learned at Geneva, Caluine, Whit-
tingham, Goodman, Gilby, Couerdale, (one of
their pretended Bishops from whome D. Sut-
cliffe befor claymeth their ministry) *Whitehea-
de english protestants and others*, and to bee see-
ne in they suruey of holy discipline attributed
to their late protestant Archbishop of Canter-
bury D. Bancroft, which I breesely remember
here though befor the time of my syxe limited
yeares: Because the protestant Authors of the
offer of conference speaking in the name of all
their protestant profession, call those positions
the doctrine of the worthiest protestants, and thus
affirme, *they consent in iudgment with those par-
sons, and churches, and together with other churches hold the foresaid positions.* And Doctor Co-
uell will secure mee in this poynt, that I doe
not excede my limitts: his wordes bee these:
*That it is lawfull to kill wicked kings, was the do-
ctrine of the best and moste learned about Geneva
and those partes.* Neither neede wee to seeke
these obedient doctrines at Geneva where they
deprived their temporall prince, or in Scotland
deposinge their lawfull Queene and Princessse,
England it selfe will yeeld vs too much choice
of these doctrines. M. Ormerod doth thus relate
them:

Whittingh.
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Suruey of
of Hol.
discipl.

Offer of Co-
for p. 18. 19

Couell exā.
pag. 35. 36.

them: what Kinge, Prynce or Emperour shall dis-
 purit. epist. null the discipline; hee is to bee^r reputed Gods ene-
 ded. 6. c. 2. my, and to bee held unworthie to raigne about his
 sup. d. 3. people. And more plainely of all princes in ge-
 nerall in these wordes; *Kinges and princes are na-
 turally enemyes to the libertie of the gospell; and
 can neuer patiently heare the yoke of Christ. The
 sup. d. 1. gouernment of the common wealthe must bee fra-
 med accordinge to the gouernment of the church,*
*where there must bee equalitie, and paritie. Where-
 vpon their Bishop Barlowe thus relateth the
 speach of his maiestie in their publicke Confe-
 rence; The presbytery aswell agreeth vwith a mo-
 narchie, as God and the deuill. Iacke and Tom and
 Conference at Hampt. Wall and Dicke vwill Censure the Kinge, and all
 Court. p. 79 their proceedings at their pleasure, in Scotlande he
 was a kinge vwithout state, vwithout honour,
 pa. 4. sup. vwithout order: where beardedesse boyes vwould
 brane him to his face. And in open parlament
 his maiesties wordes bee these: *The sect of puri-
 tanes is vnable to bee suffered in any vuell gouer-
 ned common wealthe.* Then the parlementarie
 R. sprache in parlam. protestants agreing with them as they haue ab-
 19. Mart. solutely tolde vs^s, in all essentiall things, such
 An. 1603. as these bee, must needs bee as guiltie in these
 Crimes. And the rather because their prote-
 Offer of Co- stant Brethren that were Authors of the offer
 fer p. 35. of Conference write in these wordes; *The mini-
 sters doe much more aduance the Roall dignitie,
 then the prelates doe.* Then if the protestant Bi-
 shops, with their ministers doe more disallowe
 the Royall dignitie, then the puritans which as
 before doe vitterly ouerthrowe and take yt
 away, they must needs deny all Royall dignitie
 and Regalitie, especially if they will retayne the
 name*

name of protestants: for the same protestants haue further written that those positions soe contrarie to the princely and Regall state, were the doctrine of the vvortheist protestants. And to shew that these parlament protestants, and some in credit amonge them, will bee of the same opinion with these wortheist protestants; D. Morton confirmeth the manifest treasons & Rebellion of his fellow protestants in seekinge against the statutes of this kingedome and the last will and testament of K. Henry 8. not onely to disable the Regiment of Queene Mary, and Elizabeth, but to ouerthrowe the inheritance and right of his maiestie, to be lawfull Actions. To iustifie the Rebellion of his protestant Bishops Cranmer and Ridley hee writeteth thus: *whereof can you accuse Cranmar, Ridley and all protestants, for takinge Armes against Queene Mary?* from whence I conclude if they wereto bee accused of nothings as euill; Then because, *non datur actus indifferens in indiuiduo, non Act in particular, is indifferent, but good or bad,* their Act, not to bee accused for euill, by Doctor Morton, must needs bee good. And soe to make Rebellion against a lawfull prynce is not onely lawfull, but vertuous and commendable by his diuinitie. That euery of their pretended Bishops and presbiteries must iudge in causes of princes, is proued by them before. Yett hee approueth these protestant propositions; *when a kinge commaundeth against God, hee vsurpeth Gods throne, and herein hee loseth his Royaltie, which is to bee obeyed. Terrene princes bereaue themselves of power, when they arise against God, yea are unworthie to bee accompted in the number*

K

of men,

Offer. supr.
pag. 18. 19

Morton Re.
plic. part 2.
pag. 100.
101

Morton su.
pag. 110.

pag. 116.

of men; Therefore wee must rather spitt on their heades, then obey them. Hee mayntayneth Caluins expelling the lawfull prince of Geneua; and these propositions of Luther: protestants hands must bee embrued with blood; and that hee had warrant from God to battaile against Prynces. The positions of Tyndall were soe impious, that I finde them not printed in Foxe his monuments of the laste edition: yett D. Willet, auoweth them for lawfull doctrine. Wherein these bee conteyned. Euery man is Lorde of other mens goods. The children of faith are under noe laws. Syn cannot condemne vs. Hee that desireth more may reade M. Foxe in the first edition. Hee alsoe compareth the rebelleous, death of Zwinglius to the death of good Iosias. D. Feild speakinge of that greate protestant Rebellion, writeth thus. That Zwinglius dying in the Feild vuth his contrymen in defence of their Religion, is an excellent prooffe and demonstration of the christian magnanimitie, and resolution that rested in him. Then if it is not onely a lawfull act, but an excellent Demonstration of the greate heroicall vertue, Christian magnanimitie: That princes are not to bee obeyed but spitt vppon if they differ in Religion: that protestant hands must bee embrued with blood in such affaires, euery man is Lord of others goods. Protestants doe well in deposinge or expelling princes: as these parliament protestants teach vs, I may iustely conclude; The opinions of them bothe bee mooste damnable in this poynt: And therefore they are not to bee communicated with in such Religion. To these M. Dauid Owen addeth the rebellious both doctrine and practize of these prime prote-

pag. 119.

pag. 120.

Willet An
ti pag. 203

pag. 178.
up.

Fild. l. 2.
pag. 188.

Owen l. pil.
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46. 47. 48.
49. 50. 51.
52. 53.

protestants; The Citizens of Geneva, Iohn Calu-
 ms, Christopher Goodman, Knoxe, Theodore Beza,
 the outlandish churches in London, Iunius, Euse-
 bius, Philadelphus, Danaus, George Buchanan,
 Thomas Cartwright, Hermanus Renegerus, Ro-
 bert Rollocke, William Buchanan, and others,
 their very names are too tedious to bee reci-
 ted, their treasonable positions, and practices,
 able to furnish a whole volume, and not to bee
 conteyned in this breuiate, what their agree-
 ment is in this poynt will appeare by the very
 title of the 9. chapter of his booke in these
 wordes : *The ninth chapter sheweth the gene-
 rall Consent of the moderne puritanes, touching
 the coercion, deposition, and killings of kinges, who-
 me they call Tyrants.* Therefore seeing this kil-
 ling doctrine, is the generall doctrine of them,
 that agree with protestants in all essentiall
 things, protestants alsoe must hold them, and
 wee may not communicate with such men, in
 such things; bothe for this, and soe many eu-
 ident demonstrations, of the like nature before,
 from their owne published, and publickly
 printed, or allowed writings, and proceedings
 in Religious busines. Many others that might
 be added in this matter, I Willingly passe ouer,
 as little needfull, where soe many and manifest
 condemnations of these protestants both Re-
 ligious, and persecution, haue passed from their
 owne pens, pulpitts, parlaments, consistories
 and sentences against themselues, to their ever-
 lasting shame and confusion. Which I would
 alsoe haue passed ouer among other sufferrings
 with sylence, had not their manifold, and late
 barbarous dealings, especially of some in their

Owen *supr.*
 cap. 9. pag.
 46

Protestants Demonstrations.
Forermed ministry, and their dependants,
and confederates enforced mee to this manner
of confutation: That which remaineth: God of
his infinite mercie blesse, preserue, and prosper
his Maiestie, Queene, and Children, together
with the nobilitie, and this kingedome with
all spirituall, and temporall blessings, and
graces: and conuert all that bee
in error, to his holy truthe.

An foe I make
an end.

* *

*

F I N I S.

The faults escaped in printing I pray
thee gentle reader of thy Curtesly
to Correct them.



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